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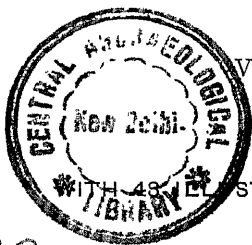
*THE EGYPTIAN TEXTS WITH ENGLISH
TRANSLATIONS*

28194

BY

E. A. WALLIS BUDGE, M.A., LITT.D., D.LITT., D.LIT.

KEEPER OF THE EGYPTIAN AND ASSYRIAN ANTIQUITIES
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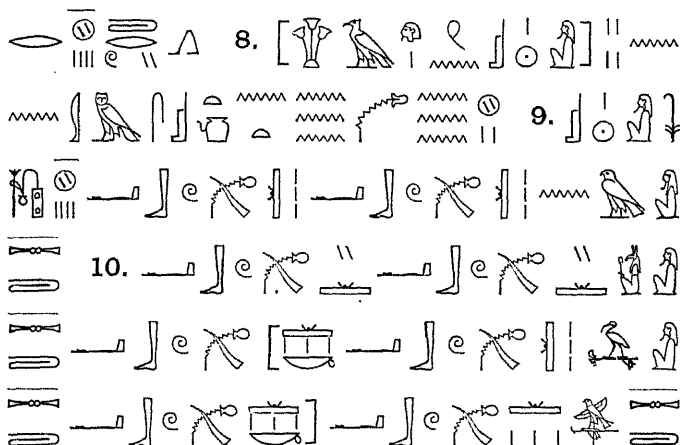
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Osiris, the royal scribe, four times, and he shall go
8. round [the statue of the Osiris, the royal scribe],
with four *nemes* vases [full] of water, and shall say:—

“Thou art pure, thou art pure, 9. O Osiris, the royal
“scribe.

“Thou art pure, thou art pure, O Osiris, the royal scribe.

“Thou art pure, thou art pure, O Osiris, the royal scribe.

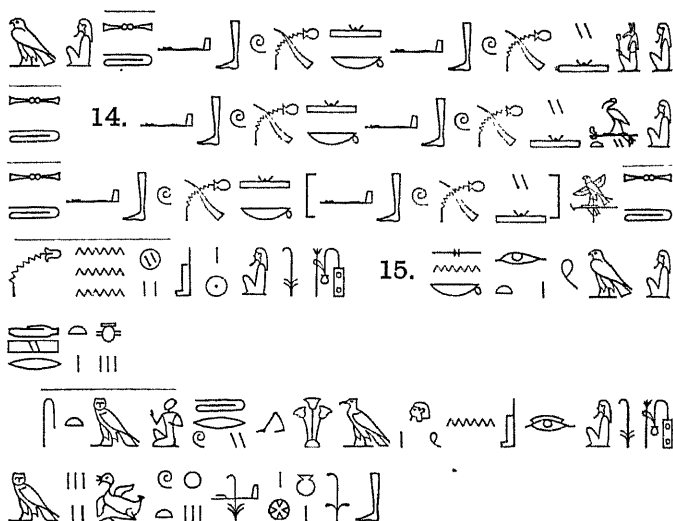
“Thou art pure, thou art pure, O Osiris, the royal scribe.

“Thy purifications are the purifications of Horus,
“and the purifications of Horus are thy purifications.

“10. Thy purifications are the purifications of Set,
“and the purifications of Set are thy purifications.

“Thy purifications are the purifications of Thoth, and
“the purifications of Thoth are thy purifications.

“Thy purifications are the purifications of Sep, and
“the purifications of Sep are thy purifications.



"Thy purifications are the purifications of Set, and
 "the purifications of Set are thy purifications.

"14. Thy purifications are the purifications of Thoth,
 "and the purifications of Thoth are thy purifications.

"Thy purifications are the purifications of Sep, and
 "the purifications of Sep are thy purifications.

"Thou art pure, thou art pure, O Osiris, the royal
 "scribe."

15. Then shall he present [as] the Eye of Horus the
tesheru vases.

The SETEM shall go round [the statue of] the Osiris,
 the royal scribe, with five grains of *qemā* incense of
 Nekheb [dissolved in water],

Plate III. 1.

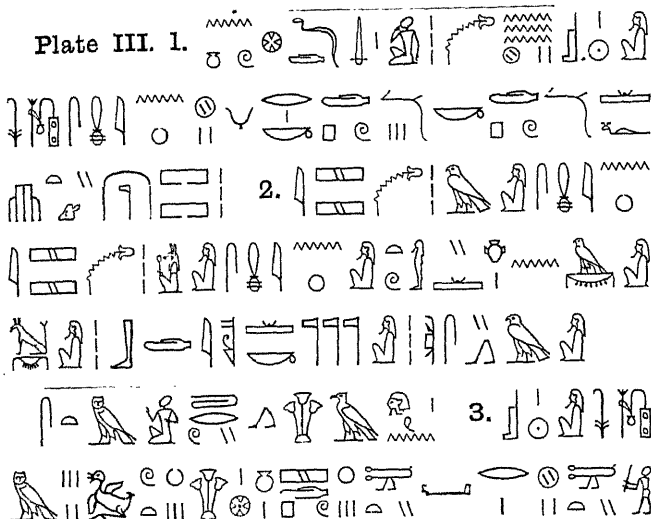
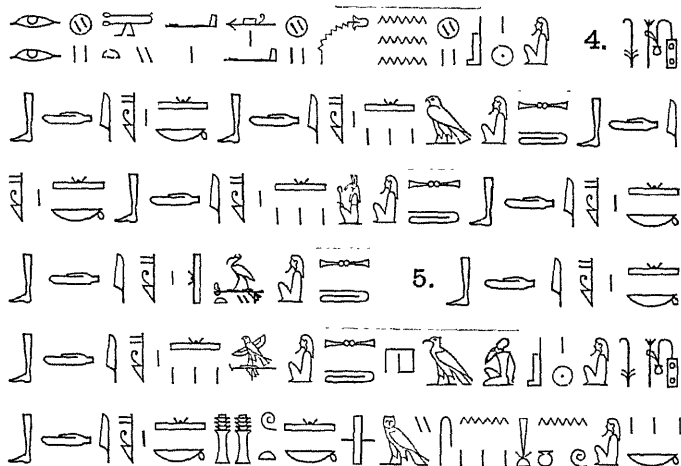


Plate III. 1. and shall say:—

"Thou art pure, thou art pure, O Osiris, the royal scribe.

"*Semân* incense (or, liquid). *Semân* incense (or, liquid). Open thy mouth, and taste thou the taste thereof which is with the god in the hall of the two dwellings. 2. An outflow of Horus is *semân*, an outflow of Set is *semân*, which made firm the heart of Horus and Set. Thou hast censured the gods who are in the following of Horus."

The SETEM shall go round the [statue of] the 3. Osiris, the royal scribe, with five grains of *Ha-nu-shetpu*, and shall touch therewith the mouth twice, and



shall touch therewith the eyes twice, and shall touch therewith a hand twice, [and shall say]:—

"Thou art pure, thou art pure, O Osiris, 4. the
"royal scribe.

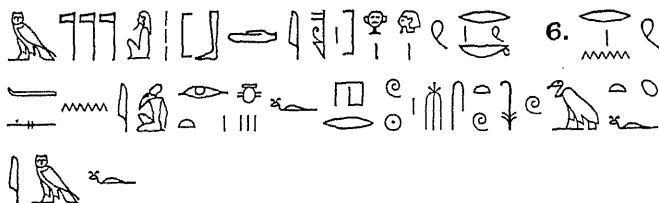
“Thy incense (*betā*) is the incense of Horus, and the
“incense of Horus is thy incense.

“Thy incense is the incense of Set, and the incense
“of Set is thy incense.

“Thy incense is the incense of Thoth, and the incense
“of Thoth is thy incense.

“5. Thy incense is the incense of Sep, and the
“incense of Sep is thy incense.

“Hail, Osiris, the royal scribe, thou hast been censured
“with *betû*, and thou art stablished among thy brethren,
“among the gods.



"*Betâ* incense is on thy mouth, [which is] 6. the
"mouth of a milk calf on the day wherein his mother
"giveth him birth."

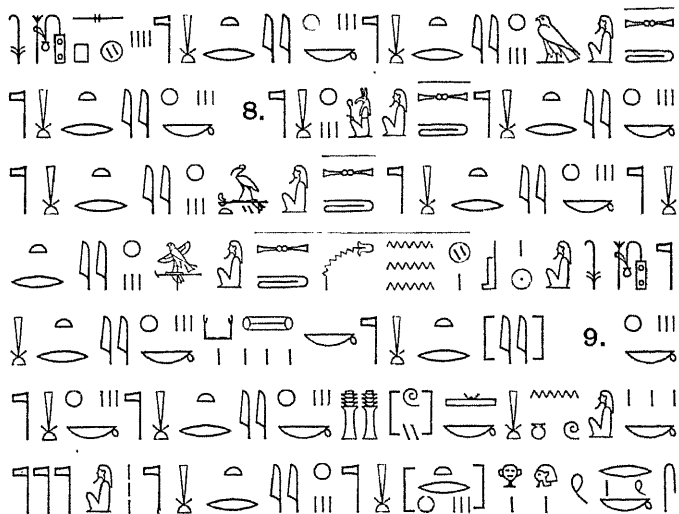
The *SETEM* shall go round [the statue of] the Osiris,
the royal scribe, with five grains of natron incense,
7. and shall touch therewith the mouth twice, and shall
touch therewith the two eyes twice, and shall touch
therewith a hand twice, and shall say four times:—

"Thou art pure, thou art pure, O Osiris, the royal
"scribe.

"Thou art pure, thou art pure, O Osiris, the royal
"scribe.

"Thou art pure, thou art pure, O Osiris, the royal
"scribe.

"Thou art pure, thou art pure, O Osiris, the royal
"scribe.



“Thy natron censings are the censings of Horus, and
“the censings of Horus are thy censings.

“Thy natron censings 8. are the censings of Set,
“and the censings of Set are thy censings.

“Thy natron censings are the censings of Thoth, and
“the censings of Thoth are thy censings.

“Thy natron censings are the censings of Sep, and
“the censings of Sep are thy censings.

“Thou art pure, thou art pure, O Osiris, the royal
“scribe.

“Thy KA hath been censed with natron for thee.
 “Thou hast been censed with 9. thy censings of
 “natron, thou hast been censed and thou art stablished
 “among thy brethren the gods. The censings of natron



IV A. 1.



"from the city of Nekheb cometh [unto thee], it washeth
 "clean, it adorneth, and it maketh 12. its seat upon
 "thy two hands.

"Thou art pure, thou art pure, O Osiris, the royal
 "scribe.

"Thou art pure, thou art pure, O Osiris, the royal
 "scribe.

"Thou art pure, thou art pure, O Osiris, the royal
 "scribe.

"Thou art pure, thou art pure, O Osiris, the royal
 "scribe."

Plate IV A. 1. The KHER HEB and the AMI KHENT shall then pass on into the tomb, and they shall
 2. enter in to see the 3. holy one (?) in the chamber
 of the "House of gold" (i.e., the sarcophagus).



4. And the *ÂMI ÂSI*, who shall stand behind (or, near) it, shall say:—

“My father, my father!

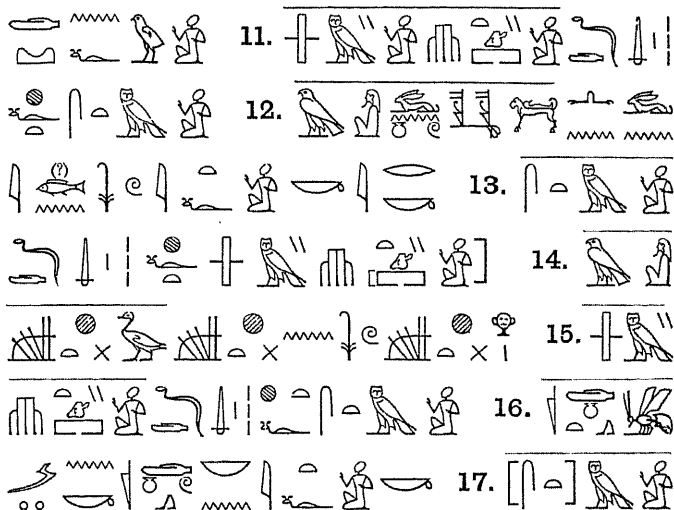
“My father, my father!

“My father, my father!

“My father, my father!”

5. Then the *SETEM* who hath lain down shall open his eyes 6. and shall find the *ÂMI KHENT*, who shall be standing at the door of [the tomb].

7. Then the *SETEM* shall sit down in front of the statue, 8. and the *ÂMI ÂSI* shall stand behind him, [and the *SETEM* say], 9. “I was lying down, and “one roused me, 10. I was asleep, and one touched “me.”



[The following passage is from the tomb of Rekhamarā:—

And the SEM shall say to the ĀMI KHENT:—

“I have seen the father in his every form.”]

11. And the ĀMI KHENT shall say to the SETEM:—

“12. Horus is a *Sah*; is not thy father [a *Sah*]? ”

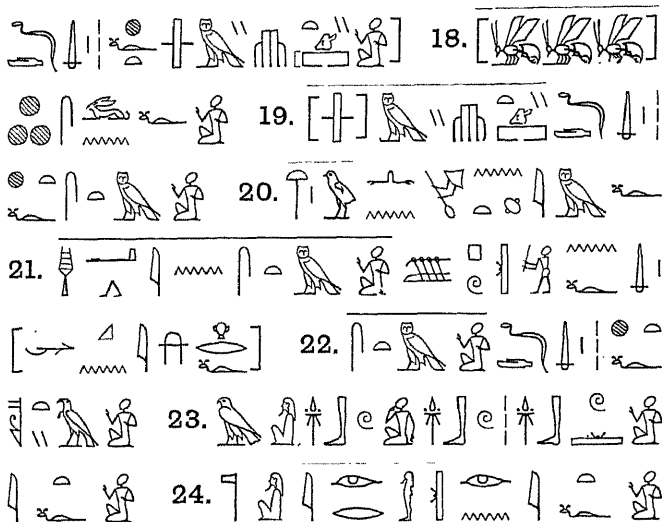
13. And the SETEM shall say to the ĀMI KHENT:—

“14. Horus laid a snare (or, net), and ‘He whose ‘face was covered by a snare’ (or, net) layeth a snare (‘or, net) on him (i.e., thy father).”

15. And the ĀMI KHENT shall say to the SETEM:—

“16. Going round about [as] a bee (or, hornet) thou ‘seest all the goings round about of thy father.”

17. And the SETEM shall say to the ĀMI KHENT:—



"18. The bees (or, hornets) giving protection, they
"make him to exist."

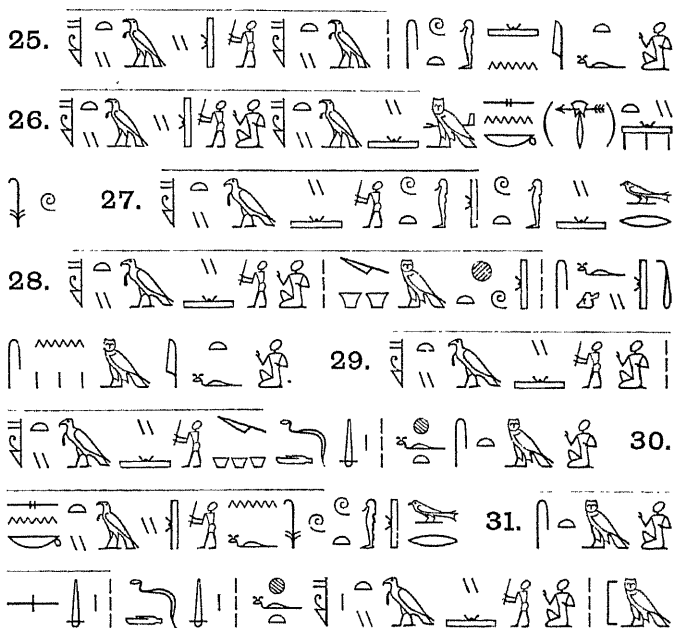
19. And the ÂMI KUENT shall say to the SETEM:—

"20. There is [his] shadow, [and] there is no im-
"purity (?) therein."

21. And the SETEM shall stand up, and shall take
the staff, and array himself in the *genâu* garment.

22. And the SETEM shall say to the *Mesentiu* (i.e.,
artizans):—

"23. Horus loveth those who love him; I love my
"father, and 24. the divine transformation which my
"father hath made.



"25. O artizans, artizans, I have made a figure of
"my father.

"26. O artizans, artizans, I pray you to smite him.

"27. O artizans, [artizans, smite ye] the great statue.

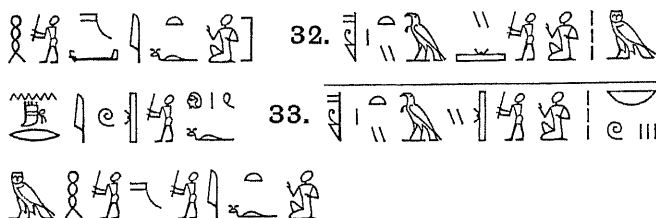
"28. O artizans, who hew [stones], behold ye the
"things which are unpleasant(?) to my father."

29. And the artizans and the hewers shall say to the
SETEM:—

"30. He shall smite the great statue."

31. And the SETEM shall say to the artizans:—

"Smite [ye] my father.



"32. O ye artizans, strike ye his head.

"33. O all ye artizans, smite ye my father."

Plate IVb. 1. [And the KHER HEB shall say to] the SETEM:—

"Press together the mouth of the Osiris, the royal scribe, with thy two little fingers."

And the SETEM 2. shall say:—

"O Osiris, the royal scribe, I have come to embrace thee.


"I am [thy son] Horus, I have pressed together for thee thy mouth.

"3. I am thy son, thy beloved."



And the SETEM shall say unto the artizans and hewers:—

“Smite ye my father; 4. it is praiseworthy to smite
“my father, [that is to say the statue of] the Osiris, the
“royal scribe.”

And the SETEM shall stand 5. in front of [the statue
of] the Osiris, the royal scribe, and the  instruments
shall stand round about him. And the SETEM shall say
6. unto the hewers:—

“I am Horus-Set; I will not permit thee to make
“to shine (?) the head of thy father.”



And the ÂMI KHENT shall say 7. unto the ÂMIU-KHET-HERU (i.e., those who are in the following of Horus) [in] the hidden place (i.e., tomb):—

“O Isis, Horus passeth on,” and, with them, “he 8. embraceth the father.”

And the SMER shall say unto the artizans and hewers:—

“I am Set; I will not permit thee to make to shine (?) 9. the head of the father.”

[And the KHER HEB shall say:—

“Pass on, and look thou upon thy father.”]

[And the SEM, having taken off the *genâ* apparel and laid down the staff, shall take the panther skin. And the KHER HEB and the SEM shall say:—

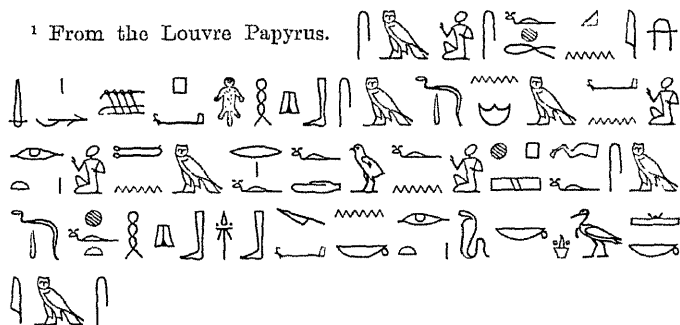
“I have delivered this mine eye from his mouth, I “have cut off his thigh.”



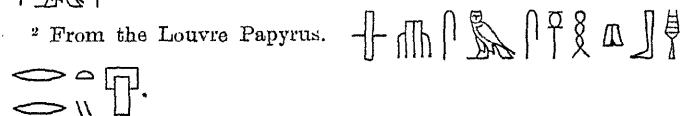
And the SEM priest shall say before the KHER HEB:—
 “Thou hast cut off thine eye; thy soul is in it.”¹

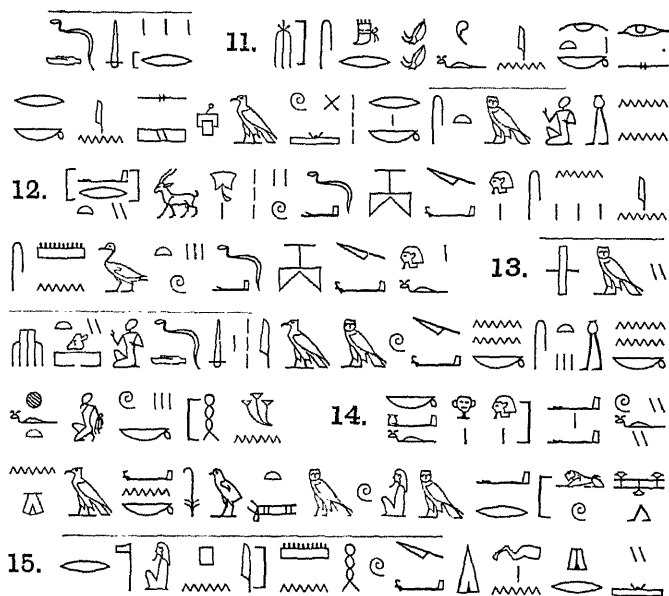
[Then the AM KHENT, and the SEM, and the SMER, and the KHER HEB shall stand outside the door].² And the SETEM shall lay his hand upon a bull of the South, and the slaughterer shall go up 10. upon him, and shall cut off his leg, and dig out his heart, and shall

¹ From the Louvre Papyrus.



² From the Louvre Papyrus.





give it to the two *tcherât*, who shall speak into 11. his ears, saying:—

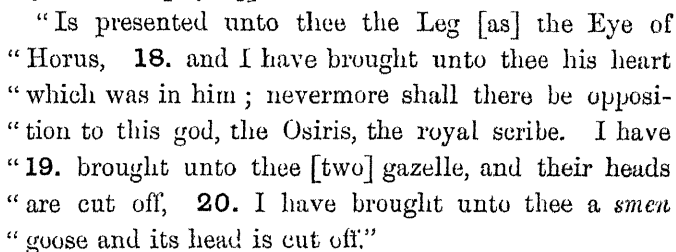
“Thy lips are made for thee, thy mouth is cut open.”

And the SETEM shall bring two 12. gazelle, and cut off their heads, and a *smen* goose and cut off its head. And the 13. *ÂMI KHENT* shall say:—

“I have seized them for thee, and I have brought unto thee thine enemies.”

And the SETEM shall 14. offer them in his [out-stretched] hands, [saying]:—

“Temu hath slain them for thee, and there shall be “no opposition 15. to this god.”





And the SETEM shall take the leg and open the mouth 21. and the two eyes of the Osiris, the royal scribe, [saying] four times:—

“Hail, Osiris, the royal scribe, I have 22. come to embrace thee. I am Horus. 23. I have pressed for thee thy mouth. I am Set thy beloved. Thy mother smiteth thee, and 24. weepeth for thee; and those who were bound with thee (i.e., Isis and Nephthys) smite thee. Thy mouth hath been made firm, 25. and I have made to balance for thee thy mouth conformably to thy teeth. Hail, Osiris, royal scribe,

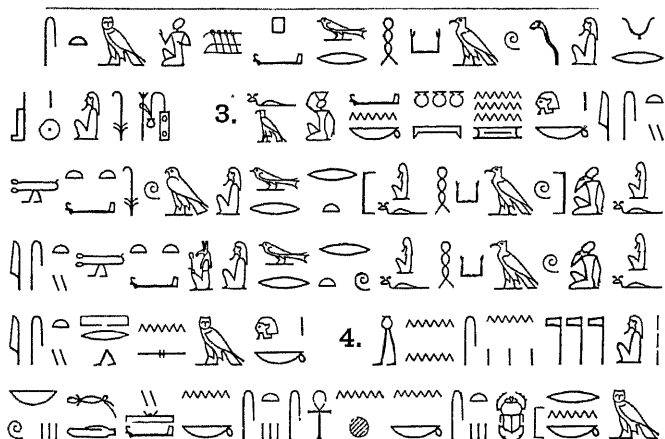


"I have opened 26. thy mouth with the leg, [which
"is as] the Eye of Horus."

And the SETEM shall take 27. first the instrument
SEB UR, and next the instrument ṬUN-Ā, and open the
mouth and the two eyes of the Osiris, the royal scribe,
28. four times, and shall say:—

"Hail, Osiris, royal scribe, [thy mouth is made firm,
"and I have made to balance for thee thy mouth
"conformably to thy teeth. I have opened for thee
"thy mouth, I have opened for thee thy two eyes].¹
"Hail, Osiris, royal scribe, I have opened thy mouth
"29. with the instrument of Ānpu, I have unclosed
"thy mouth with the divine instrument, with the thigh

¹ From the Louvre Papyrus.



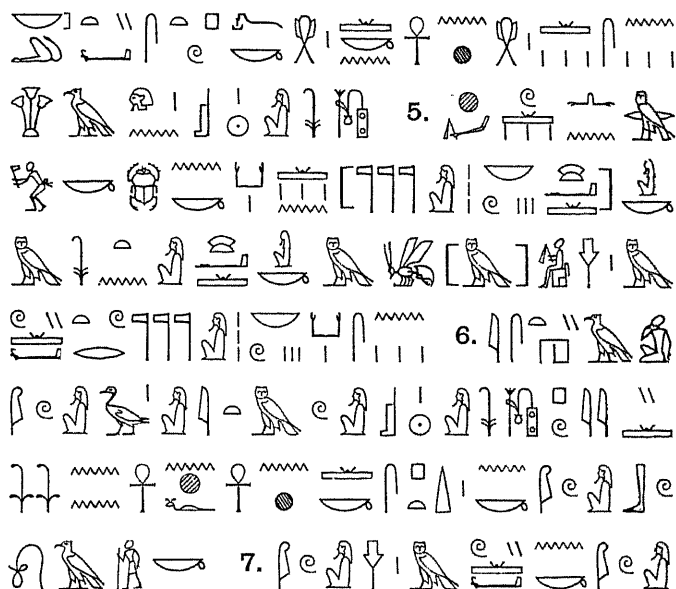
And the SETEM shall take the instrument UR-HEKAU, and shall open the mouth of the Osiris, the royal scribe, [four times, and shall say:—

“Thy mouth hath been made firm for thee, and I have made to balance for thee thy mouth conformably to thy teeth, O Osiris, the royal scribe.¹]

“3. The goddess Nu[t] beareth for thee thy head. Behold, Horus hath taken possession of his crown, and he reciteth mighty words of power [over it]. Behold, Set hath taken possession of his crown, and he reciteth mighty words of power over it. Behold, she (i.e., the goddess Nut) cometh forth with thy head.

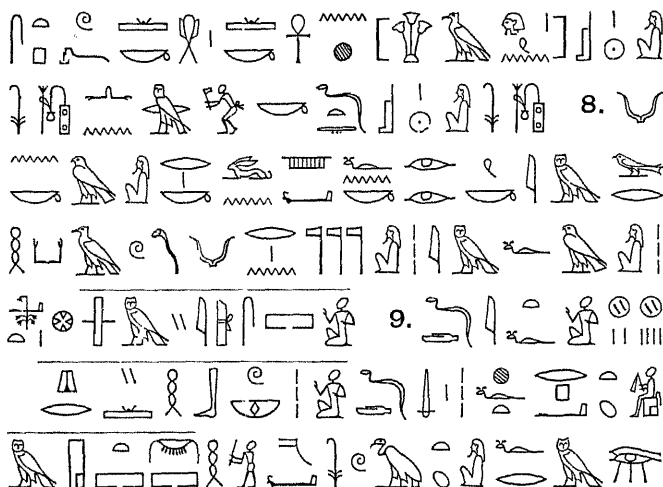
“4. All the gods bring [words of power], they recite them for thee, they make thee to live by them, thou becomest a lord of two-fold might, thou makest the

¹ From the Louvre Papyrus.



“passes which give thee the fluid of life, their fluid
 “[of life] is about the Osiris, 5. the royal scribe, for
 “his protection. Thou shalt not die, and thou shalt
 “become the KA of all the gods. Thou shalt rise as a
 “king of the South, thou shalt rise as a king of the
 “North, and as a holy being; and thou shalt be more
 “powerful than all the gods [and] their KA.

“6. And behold, this [statue of] the Osiris, the royal
 “scribe is Shu, the son of Átmu, and as he liveth so
 “shalt thou live, Shu hath equipped thee and made
 “thee a wonder, 7. and Shu hath made thee to be
 “powerful. Thou hast made the passes which give



"thee the fluid [of life]; life is about the head of the
 "Osiris, the royal scribe, and thou shalt never die. O
 "Osiris, the royal scribe, 8. Horus hath opened for
 "thee thy mouth, and he hath unclosed for thee thy
 "two eyes with the instrument UR-HEKAU, wherewith
 "he opened the mouth of the gods of the South."

And the ÂMI ÂS shall say :—9.

"My father, my father !

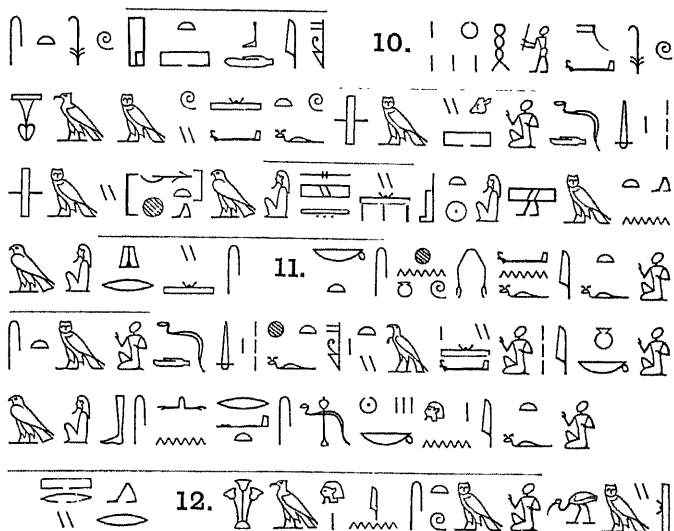
"My father, my father !

"My father, my father !

"My father, my father !"

And the KHER HEB shall say before the statue in the
 Chamber of the House of gold :—

"His mother smiteth him and weepeth."



And in the Chamber of *Betâ* incense [he shall say] :—

“10. Those who were bound up with him (i.e., Isis and Nephthys) smite him in grief.”

And the *AMI KHENT* shall say [to] those who are in the following of Horus secretly (or, in the hidden place) :—

“O Isis, Horus hath passed behind, 11. and he hath embraced the father.”

And the *SETEM* shall say to the artizans :—

“I am Horus-Bes(?), and I will not permit you to “make to shine(?) the head of my father.”

And the *SETEM* shall come 12. back [from the

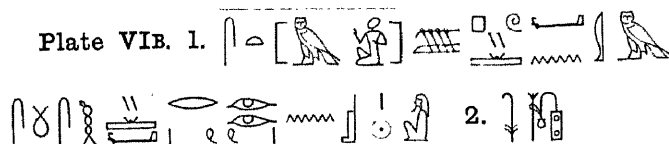


Plate VIA. 1. [In making the offering of] the *hemaka* incense the KHER HEB shall say:—

“Thy mouth hath been set in equilibrium.”

[In making] to balance [the mouth he shall say]:—

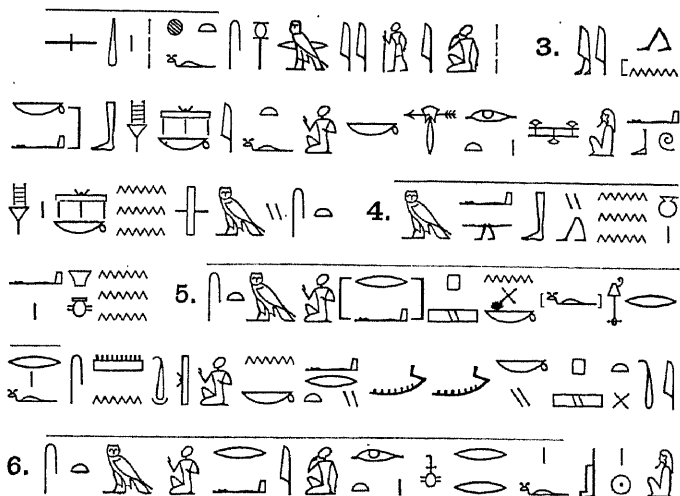
“2. Thy mouth hath been made to balance conformably with thy teeth.”

3. Chapter of constituting [the mouth].

“Thy mouth hath been constituted (or, founded).

“Behold, his mouth, 4. behold, thy mouth, 5. it “is stablished and constituted.”

Plate VIB. 1. Then the SETEM shall take the *nemes* bandlet, and shall draw it over the mouth and the two



eyes of the Osiris, 2. the royal scribe, and shall say
to the SMERIU :—

“3. Have come unto thee thy offerings, O my father.”

And he shall bring a vessel of water in his hand
[and say]:—

“The Eye of Horus hath been presented unto thee,
“4. and it is in the water which hath been offered to
“thee.”

5. And the SETEM shall place the instrument PESH-EN-KEF on the mouth of the statue, [and shall say :]—

“Thy two jaws have been stablished for thee, having
“been separated.”

6. And the SETEM shall place milk on the mouth of the Osiris, the royal scribe, [and shall say:]—



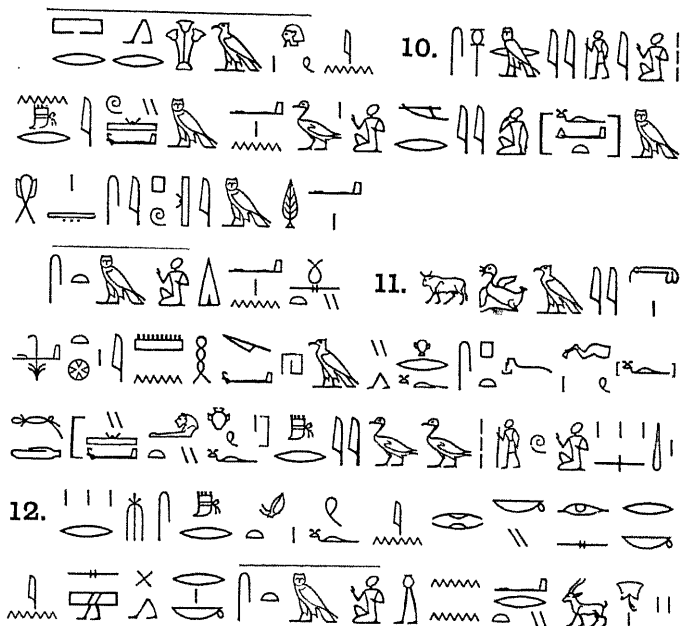
“7. The milk shall not pass over nor be snatched
“away from his mouth.”

And the SETEM shall take a feather of the *nenā* goose, [and having lifted it up four times for the protection of the Osiris, shall say :]—

“The Eye of Horus hath been presented [unto thee];
“through it thy face shall lack nothing.”

8. And the SETEM shall take four vases of purification, and shall pass them over the mouth and the two eyes of the Osiris, the royal scribe, and over each he shall say twice the Chapter of constituting:—

“9. Thy mouth and thy two eyes are constituted, O Osiris, the royal scribe, I have opened for thee thy mouth with the four vases of purification.”

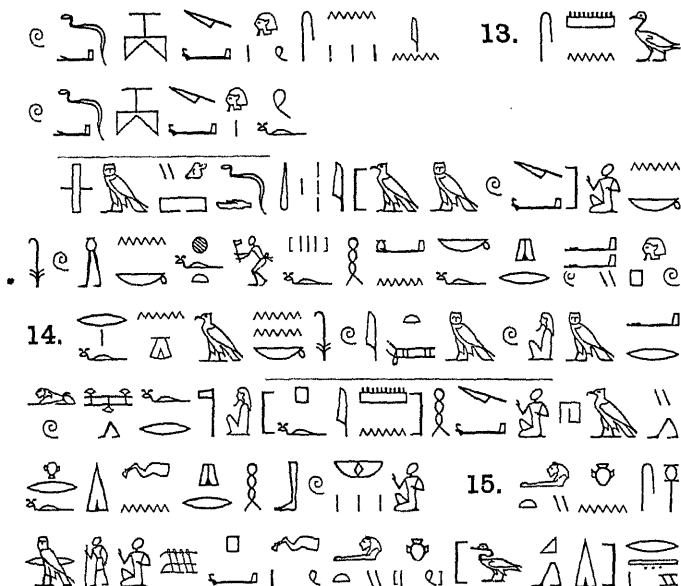


And the 10. SMER grasping the hand of SA-MER-F (i.e., the loving son of the deceased), shall come forth from the tomb, and shall exorcise the ground, and

And the SETEM shall place a hand on a 11. bull of the South, and the slaughterer shall go up upon him, and cut off his fore-leg, and shall dig out his heart, and the little *tcherât* shall speak 12. into his ear, saying:—

“Thy lips are made for thee, and thy mouth is put
“in good condition.”

And the SETEM shall bring two gazelle, their heads



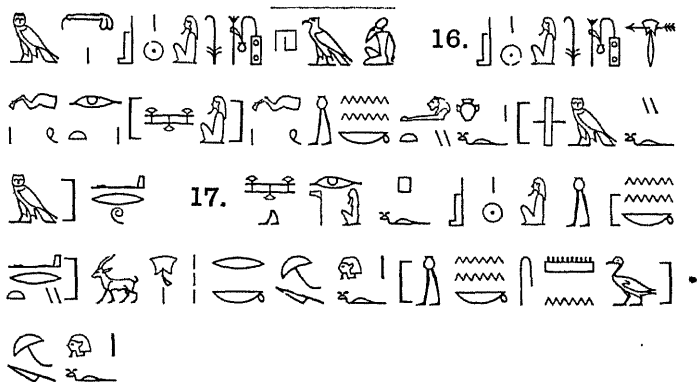
having been cut off, and a 13. *smen* goose, its head having been cut off, and the AMI KHENT shall say :—

“I have seized them for thee, and I have brought
“unto thee thine enemies.”

And he shall present [to the statue] the heads on his hands, saying :—

“14. The god Tem hath slaughtered them for thee ;
“nevermore shall there be opposition to this god.”

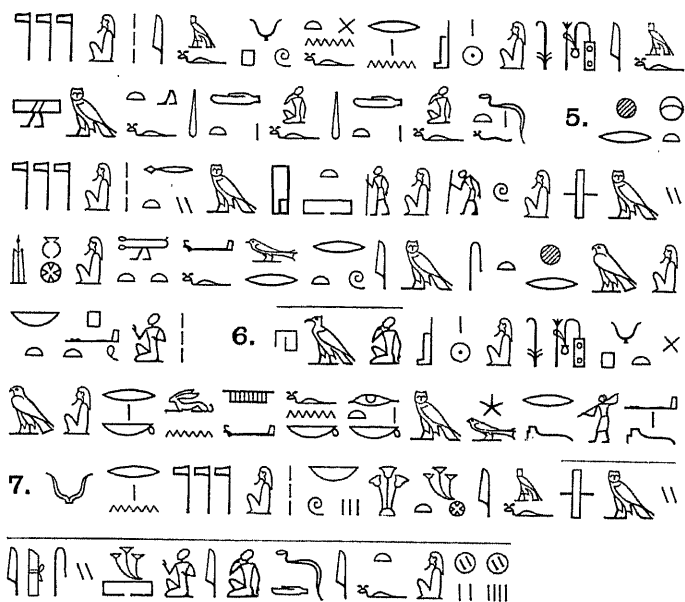
And the slaughterer shall go up upon it [i.e., the bull], and give the leg to the KHER HEB, 15. and the heart to the SMER, and they shall take the Leg and the Heart and go in and place them on the ground



before the [statue of the] Osiris, the royal scribe, and shall say :—

“16. Hail, Osiris, the royal scribe, the Leg hath been
“presented unto thee as the Eye of Horus. I have
“brought unto thee his Heart, which was in him, and
“he shall never more 17. oppose the Osiris, the royal
“scribe. I have brought unto thee a gazelle, with its
“head cut off, I have brought unto thee a *smen* goose,
“with its head cut off.”

18. And the SETEM shall take the instrument SEB-UR the first time, and the instrument ṬUN-Ā the second time, and shall open the mouth and the two eyes of



“he opened the mouth of the Osiris, the royal scribe.
“He moveth on his legs, he speaketh, he speaketh, his
“body 5. is with the Great Company of the Gods
“which is in the House of the Aged Prince who dwelleth
“in Annu, and he hath taken possession of the Urerit
“Crown which is therein before Horus, the Lord of
“Mankind.

“6. Hail, Osiris, royal scribe! Horus hath opened for
“thee thy mouth, and he hath unclosed for thee thine
“eye with the instrument SEB-UR, and with the instru-
“ment ṬUN-Ā, 7. wherewith were opened the mouth[s]
“of all the gods of the South, [and the mouth of every



“god and every goddess, and the mouth of Átmu, Lord
 “of Ánnu, and the mouth of Ptaḥ of his South Wall,
 “Lord of the life of the two lands, and the mouth[s] of
 “the great gods].”¹

And the ÁMI Ás shall say:—

“My father, my father!

“My father, my father!

“My father, my father!

“My father, my father!”

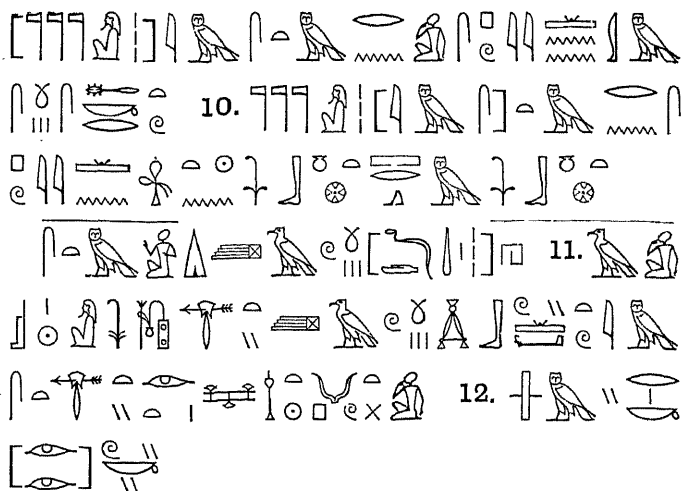
And the SETEM shall take the NEMES bandlet where-
 with to 8. array [the statue], and he shall pass it
 over the mouth and the two eyes of the Osiris, the
 royal scribe, four times [and shall say]:—

“O *nemes* bandlet, O *nemes* bandlet!

“O white one, O white one!

“9. O Eye of Horus, thou White One, which comest
 “forth from the city of Nekheb, the gods are arrayed

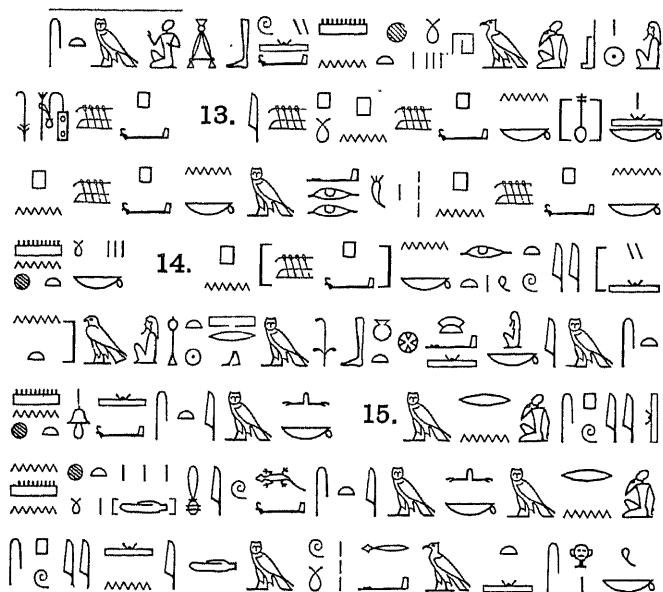
¹ From the Louvre Papyrus.



“therein in its name of ‘Nemes,’ the 10. gods are
 “decorated therein in its name of ‘White One of
 “Nekheh, which cometh forth from Nekheh,’ [and the
 “Osiris, the royal scribe, is arrayed therein and de-
 “corated therewith. Hail, Osiris, the royal scribe, the
 “Eye of Horus hath been presented to thee, and the evil
 “which [was] thine hath been destroyed in the earth].”

And the SETEM shall place the SAU bandlet [on the
 statue], and shall say :—

“11. Hail, Osiris, the royal scribe, the SAU bandlet
 “hath been presented unto thee, and thou art arrayed
 “therein. The Eye of Horus, the White One, hath been
 “presented unto thee, and thy mouth and thy two eyes,
 ‘12. have been opened therewith.”



And the SETEM shall dress the statue in the MENKHET bandlet, [and shall say] :—

“Hail, Osiris, the royal scribe !

“Receive thou this 13. ÂSHEP bandlet.

“Receive thou this good thing.

“Receive thou this apparel.

“Receive thou this 14. MENKHET bandlet.

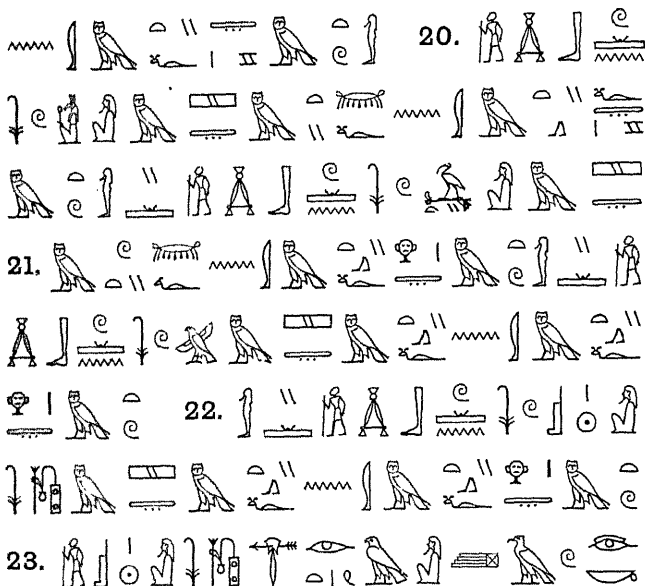
“Receive thou this Eye of Horus, the White One,
 “which cometh forth from the city of Nekheb, wherein
 “thou hast risen like the sun. It putteth strength into
 “thee 15. in its name of ‘Menkhet.’ It putteth union
 “into thee in its name of ‘Âṭmu.’ It maketh thee



“great 16. in its name of ‘Āat.’ It maketh glad thy
“face in its name of ‘Qemā.’

“Thou art arrayed in the Eye of Horus, 17. and
“the goddess Rennut hath arrayed thee in thy MENKHET
“bandlet. The Eye of Horus hath been presented unto
“thee. It giveth victory (or, strength) to the gods, and
“the gods give thee strength 18. as the Eye of Horus
“giveth them victory.”

And the SETEM shall take the MENKHET bandlet and
array [the statue of] the Osiris, the royal scribe [therein,
19. saying] :—



"Horus arrayed himself therein [as] his *shetamuti* garment, and he trod the earth as a prince. 20.

"Set arrayed himself therein [as] his *shetamuti* garment, and he trod the earth as a prince.


"Thoth arrayed himself therein [as] 21. his *shetamuti* garment, and he trod the earth as a prince.

"Sep arrayed himself therein [as] his *shetamuti* garment, and he trod the earth as a 22. prince.

"And the Osiris, the royal scribe, hath arrayed himself therein [as] his *shetamuti* garment, and he shall tread the earth as a prince. 23.

"O Osiris, the royal scribe, the Eye of Horus hath



Plate VIII. 1. 

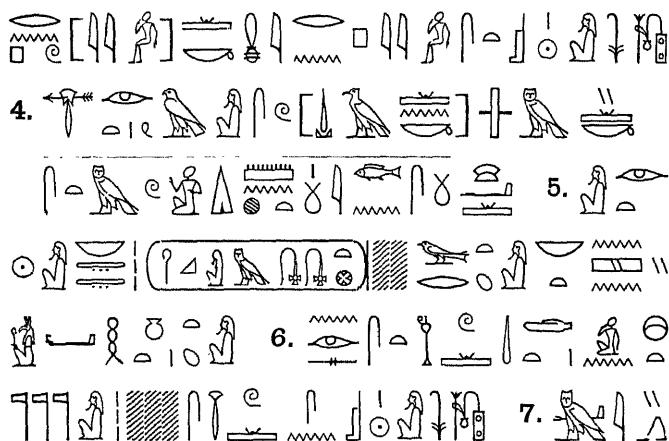


“been presented unto thee, and thou shalt be known
 “[thereby] in the House of the Aged Prince 24. who
 “dwelleth in Annu.

“Hail, Osiris, the royal scribe, it shall be known that
 “thou hast a KA [to fight] against thine enemy before
 “thy divine **Plate VIII. 1.** father.”

And the SETEM shall place the green (*watch*) MENKHET bandlet [on the statue], saying:—

“Hath risen like the sun Uatchit, the Lady of Flame,
“the perfect one who cannot 2. be repulsed in heaven
“or in earth, and she shall make green (i.e., flourishing)
“the Osiris, the royal scribe. She shall make him to
“be perfect with her 3. MENKHET bandlet, she shall



"make him to flourish with [the power] which dwelleth
"in her *uatch* bandlet.

"And thou shalt renew thy youth even as she re-
"neweth her youth. Hail, Osiris, 4. the royal scribe,
"the Eye of Horus hath been presented unto thee,
"and that which is in thee hath been made strong
"thereby."

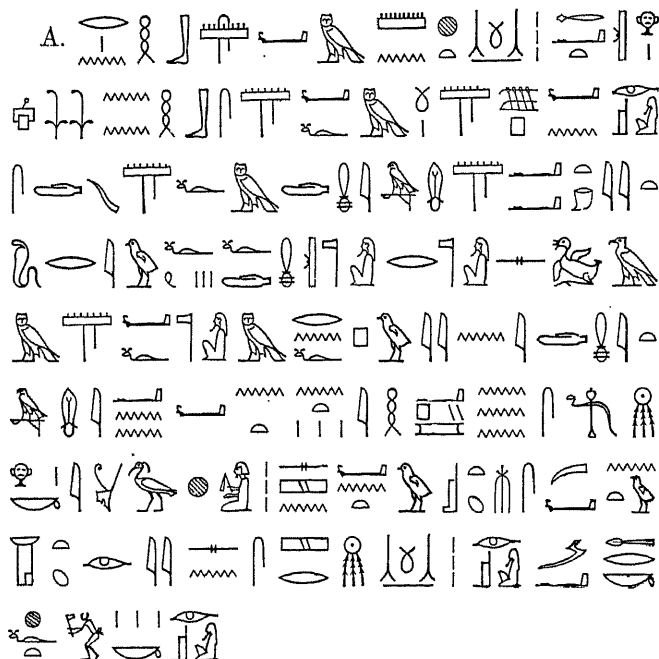
And the SETEM shall place the red MENKHET ANES
bandlet [on the statue, saying:—]

"5. Hath risen the Eye of Rā, the Lady of the
"Two Lands, Princess in the City of double Flame, the
"mighty one, the Lady of storm, the Mistress 6. who
"made to go forth the word whereby the Company of
"the Gods came into being, and she shall make to
"flourish the Osiris, the royal scribe. 7. Come then



“before him! She shall rise in front of him, he shall
 “be protected by her [and] guarded, and she shall cause
 “the fear of him 8. as the mighty one of two-fold
 “strength [to go forth]. She shall rise in front of him,
 “and he shall be protected and made stronger than all
 “the gods.

“Hail, Osiris, the royal scribe, 9. thou art made
 “alive, thou art made new, and thy youth is renewed
 “like Rā every day. Therefore shalt thou 10. be
 “hymned by reason of thy beauty, O Osiris, the royal
 “scribe, by those who are in the Two Lands, and by
 mortals, and thine arm shall not be 11. resisted



“through all the earth. The Eye of Horus hath been
 “presented [unto thee], and thou hast thy sight through
 “it.”

[¹ And the KHER HEB shall say: “O SETEM, place
 “the *menkhet* of *âtmai* [on the statue] and say :—

“Receive thou, O Osiris,² thy apparel in the form of

¹ From the Louvre Papyrus. The second version of this section gives some interesting variants.

² Or, Hathor.



“the *āṭmai* bandlet—the two arms of the goddess
 “Tait are upon thy body. A god attacheth himself to
 “a god, and it is the binding girdle of a god to a god
 “in its name of ‘*Āṭmai*.’ It is washed by the god
 “*Hāpi*, the *KHU* (i.e., the Spirits) make thy face to
 “shine, Isis brought together the threads of the bandlet,
 “and Nephthys wove them firmly, and they make to
 “shine the bandlet for thee [with triumph] against thine
 “enemies.”



[And the KHER HEB shall say: "O SETEM, place the
"COLLAR [on the statue of the Osiris], saying:—

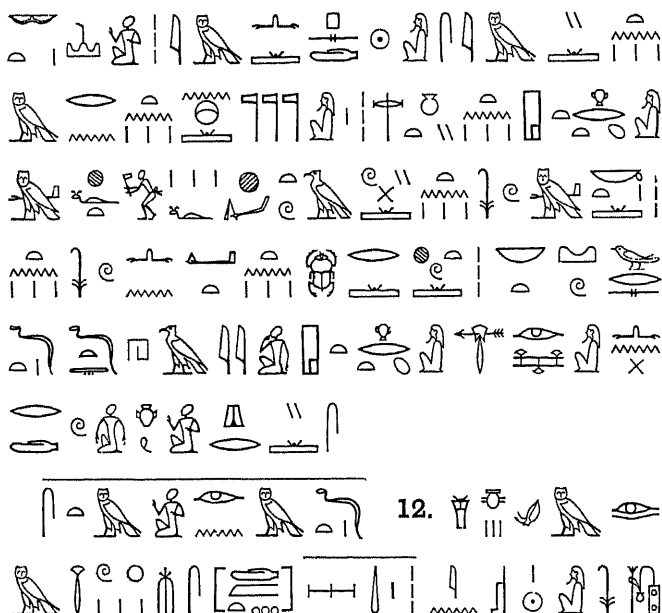
"Homage to thee, O Átmu. Homage to thee, O
"Kheperà, who art exalted upon thy steps, who shinest
"as the God of the Obelisk in the House of the
"Obelisk which is in Ánnu (Heliopolis). Thou didst
"spit, and Shu came into being, thou didst emit water,
"and Tefnut came into being; thou didst place thine
"arms about them, with the arms of thy KA, and thy
"KA is in them. O Átmu, place thou the arms of thy
"KA about the Osiris,¹ and let him live with his KA for

¹ Or, Hathor.



“ever. O Átmu, unite thyself to the Osiris, protect
 “thou him, and let [not] come to him any evil thing
 “whatsoever, even as thou unitest thyself to Shu and
 “Tefnut.

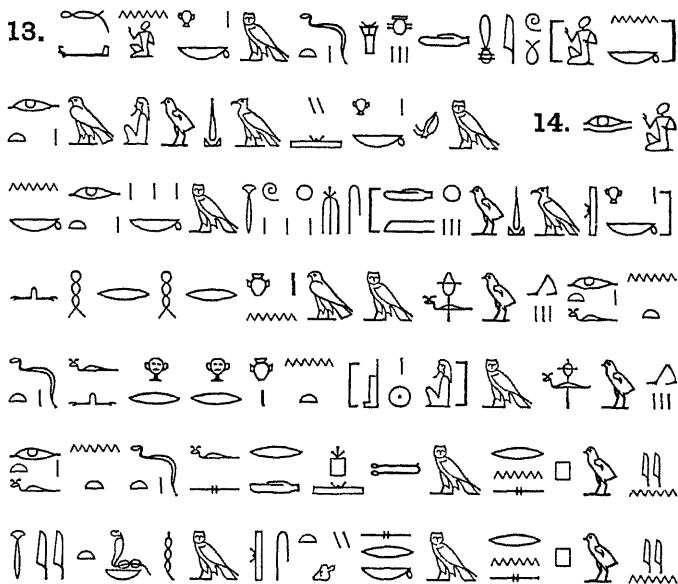
“Hail, Great Company of the Gods who are in Ánnu,
 “Átmu, Shu, Tefnut, Seb, Nut, Osiris, Horus, Isis,
 “[Set], Nephthys and Horus who dwelleth in the Great
 “House! Hail, Great Company of the Gods who are
 “produced by the God Átmu, extend ye the heart of
 “his child in your name of ‘Pet,’ so that he may shine



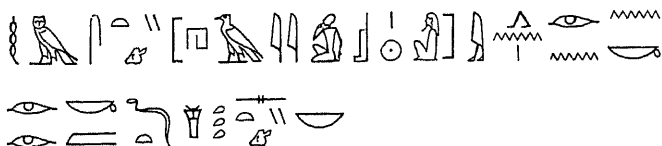
“among you in your name of ‘Paut neteru,’ avenge ye
 “the Osiris on his enemies, protect ye him and defend
 “him, and let not any evil whatsoever happen to his
 “body for ever.

“Hail, Osiris, the Eye of Horus hath been presented
 “unto thee, and it being with thee thy heart shall not
 “stand still.”]

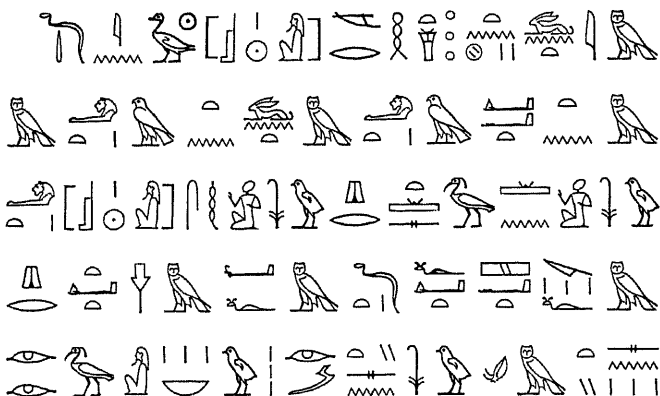
And the SETEM shall perform the anointing [of the
 mouth and eyes of the statue] with 12. *metchet* oil,
 and *mestem* and green *mestem*, and shall say :—



"Hail, Osiris, 13. the royal scribe, I have filled thy
 "face with *metchet* oil, and I have bound thereto for
 "thee the Eye of Horus, and thy face is strong. I
 "have painted thine eyes for thee 14. with *mestem*
 "and with green *mestem*, and thy face is strong. [The
 "heart of Horus rejoiced at the meeting of his Eye
 "with his body, and the heart of the Osiris shall rejoice
 "at the meeting of his Eye with his body, and he shall
 "be made to flourish in its name of Uatchit, and
 "pleasant shall the odour be to thee in its name of
 "'Sweet smell.' Hail, Osiris, I have come, and I



The following text is from the temple of Abydos (Schiaparelli, *op. cit.*, ii., p. 55):—



“have anointed thy two eyes with oil of perfumes of
“all kinds.”¹

“Ye unguents! Ye unguents! Ye which are before
“Horus! Ye which are before Horus! Place ye your-
“selves before the Osiris. I have made him to be
“happy through you, I have made him to become a
“KHU through you, placing his POWER in his body,
“and placing his cuttings before the eyes of all the

¹ From the Louvre Papyrus.

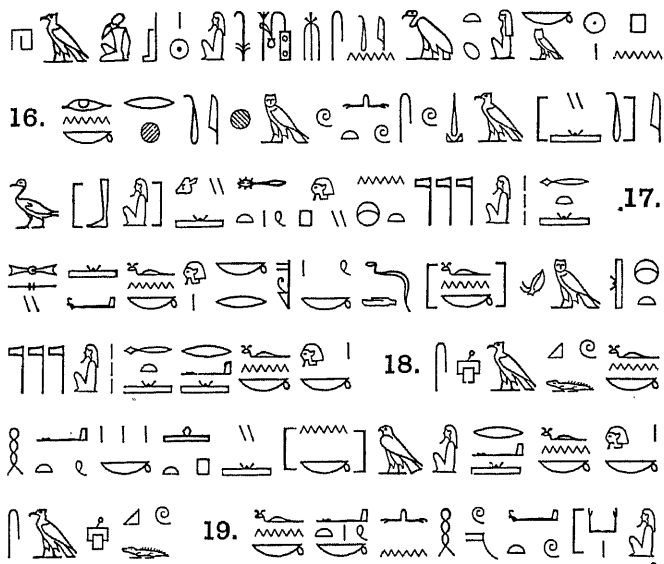


“KHU, that they may see him, and that they all may
“hear his name.

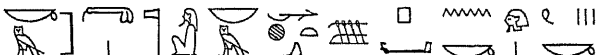
“Behold, Osiris, I have filled for thee thine eyes with
“METCHET Oil, and I have filled for thee thine head
“with the METCHET Oil which was before Horus; thou
“hast been made full with it, and thou hast been made
“full with the god. It hath transmitted unto thee its
“sweet smell, and thy head hath been lifted up into
“the heavens, into the place which is before Horus.
“Horus cometh being filled with the sweat [which
“broke out] on him when Father Osiris embraced him,
“when Osiris found him near him in the city of Kēhset,
“and filled him with the Eye which he had produced.




"Hail, Osiris! I have come unto thee, and thou art
 "stablished and filled with the METCHET Oil which
 "proceeded from the Eye of Horus. Thou art filled
 "therewith. It hath knitted together thy bones, it
 "hath gathered together thy members, it hath collected
 "into one place thy flesh, and it hath dissipated into
 "the ground thy noxious humours. Thou hast absorbed
 "the odour thereof, and the sweet odour thereof is on
 "thee, even as it is with Rā when he appeareth on the
 "horizon among the gods of the horizon. The odour
 "of the Eye of Horus is to thee among the gods who
 "are in the following of Osiris. Unto thee belongeth
 "it to take possession of the URERTU Crown. Thou art
 "equipped with the attributes of Osiris, and thou art

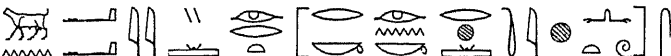



"Hail, Osiris, the royal scribe, who hast been brought
 "forth by thy mother on this day, 16. thou hast been
 "made a being with knowledge [among] those who have
 "not knowledge. Thou hast been made strong by
 "Seb, who was the head of the first-born of the Great
 "Company of the Gods. 17. He hath attached for
 "thee thy head to thy bones, and he saith unto thee,
 "'The Great Company of the Gods heareth.' He hath
 "given unto thee thy head, 18. he hath gathered
 "together for thee thy limbs (or, flesh). Horus is at
 "peace with thee, and he hath given unto thee thy
 "head, and hath collected 19. for thee thy flesh.


 20.



 21.



 22.

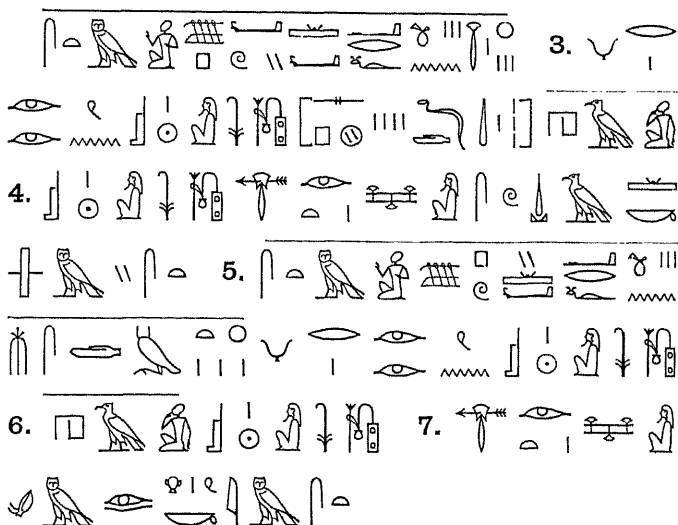


 23.

"Thy KA shall not be smitten in the presence of any
"god after thou hast received thy head and thy flesh."

20. To be recited four times:—

"Thou hast life before Horus, and thy mother giveth
"thee birth on this day. She maketh thy two eyes to
"be in 21. thine own arms, in the arms which are
"made for thee. Thou art made a being with know-
"ledge [among] those who have not knowledge. Thou
"hast been made strong by Seb, who was the head
"of the first-born of 22. the Great Company of the
"Gods. He hath attached for thee thy head to thy
"bones; Seb is at peace with thee. He hath set in
"order thy head, 23. and he guideth thee. Horus is

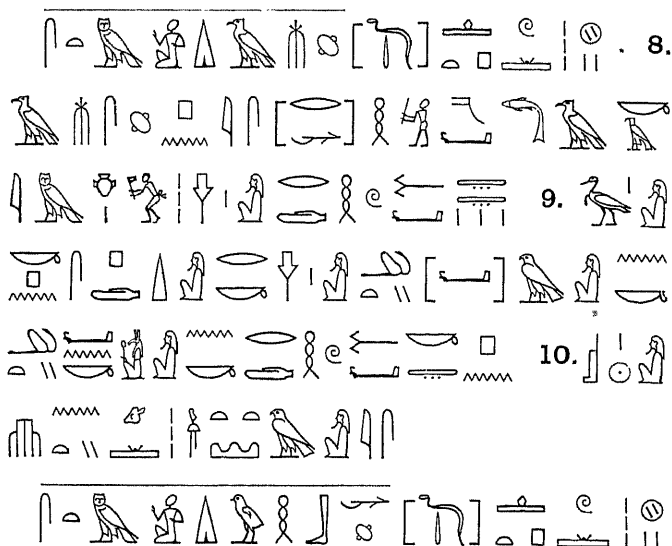


And the SETEM shall take a bag of *watch*, **3.** and shall open the mouth and the two eyes of the Osiris, the royal scribe, four times, and shall say :—

“4. Hail, Osiris, the royal scribe, the Eye of Horus hath
“been presented unto thee, and thou art strengthened by
“what is therein.” 5.

And the SETEM shall take a bag of *mestemet*, and open the mouth and the two eyes of Osiris, the royal scribe, [saying] 6. :—

“Hail, Osiris, the royal scribe, 7. the Eye of Horus
“hath been presented unto thee, and thy face hath been
“painted with it.”

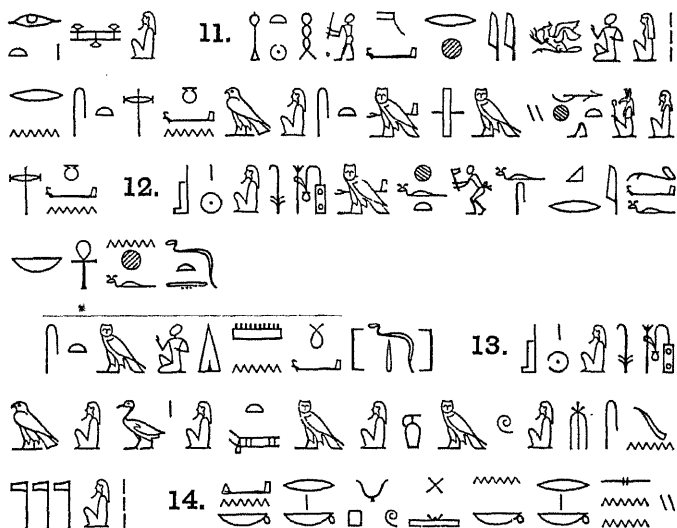


And the SETEM shall place the AMES sceptre [on the statue] and shall say :—

“Join thyself [to it], join thyself [to it], 8. to the
 “AMES of *âser* wood, smiter of the rebels, divine power
 “which ruleth the two lands. 9. Thy soul is provided
 “with divine power. The two-fold strength of Horus
 “is to thee, the two-fold strength of Set is to thee, and
 “thou rulest this earth, 10. O Osiris Khenti Âmentî;
 “behold Horus.”

And the SETEM shall place the HEB staff [on the statue] and shall say :—

“Join thyself [to it], join thyself [to it], O Eye of



“Horus, 11. the White One, which smiteth the Rekhiu.
“The name thereof is, ‘Horus taketh vengeance on those
“who are in the following of Set,’ and 12. the Osiris,
“the royal scribe, is avenged on his enemies, and he
“leadeth each of them captive, and he shall live for
“ever.”

And the SETEM shall place the MEN [on the statue],
and shall say :—

“13. The Osiris, the royal scribe, is Horus, the son
“of Tem, is Khnemu who fashioned the gods. 14. I
“have given unto thee thy mouth, opened for thee is
“thy mouth, constituted is thy mouth, constituted is



“thy mouth. Opened for thee are thy two eyes, and
 “thou seest with them. **15.** A passage into thine ears
 “hath been made for thee, and thou hearest with them.
 “Thy odour cometh to thee as Ur-*hekaut*.”

And the *SETEM* shall take the **16.** censer, and shall
 purify the *Osiris*, the royal scribe, four times [with] the
 incense over the flame, [saying] :—

“Horus maketh the purification [of the statue], and
 “he censeth it with the Eye of Horus. **17.** Thou
 “stridest being filled with the water which is in it in



“its name of ‘Peṭ’; thou art censured with it in its name
“of ‘Sentrà,’ and thou art shrouded in it in its name of
“‘Keput.’

"The Osiris, the royal scribe, 18. is pure, is pure!

"The Osiris, the royal scribe, is pure, is pure!"

"The Osiris, the royal scribe, is pure, is pure!"

"The Osiris, the royal scribe, is pure, is pure!"

And the SMER shall go round about [the statue of] the Osiris, four times, with the incense over the flame, **Plate X. 1.** and shall say:—

“Hail, Osiris, the royal scribe, the Eye of Horus hath
“been presented unto thee, and the smell thereof shall
“come unto thee.”



And the SETEM shall cense the 2. uraeus, and shall say :—

“Purificatory censings to the goddess Ur-ḥekat, to
 “Uatchit, Lady of the Great House which is in the
 “House of Flame. And to Sekhit-Nesertit- 3. Uatchit
 “in the city of Pit-Ṭeput. And to Unnenit-Menḥit-
 “Nut-shesit (?) in Ḥett-ur. And to Resenit-Meḥenit-¹
 “4. Seshentā, Khebset, [Ḥetepet]. And to Tait who
 “is hymned before her father. [Thy] purifications are
 “the purifications of the MAĀS; the MAĀS being

¹ The text is corrupt here.



"bound [on thee] 5. heaven shineth brightly. [Thy]
 "purifications are the purifications of the KHABU; the
 "KHABU being bound [on thee] heaven shineth brightly.
 "Horus purifieth thee and Set censeth thee. Purified
 "are ye, O male 6. gods, censured are ye, O goddesses.

"Ye have obtained your fluid of life (*sau*)

"through Ur-ḥekat, Sekhit, through Ur-ḥekat,

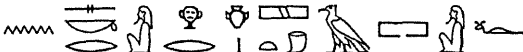
"Sekhit;

"[through] Nesertit, [through] Nesertit,

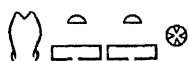
"[through] Ḥetepit, [through] Ḥetepit.

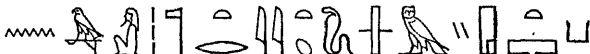
"7. Offerings be to every god and to every goddess,
 "and their hands shall be filled with the love of him

13. 

14. 

15. 



16. 



17. 

18. 



13. To Osiris (Prince of Eternity).

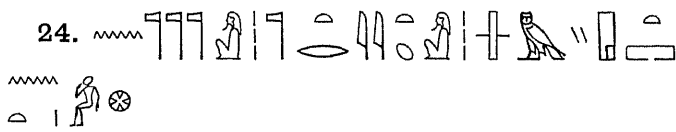
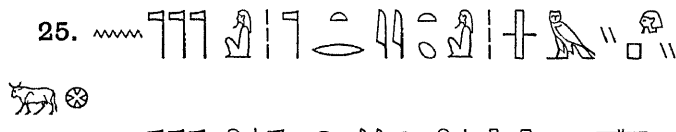

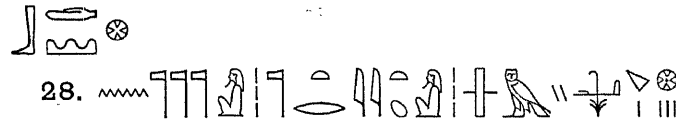
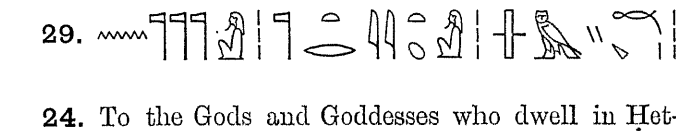
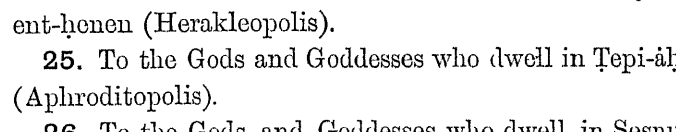
14. To Seker within his Secret Place.

15. To the Gods and Goddesses who dwell in Aḳertet.

16. To the Gods and Goddesses who dwell in the House of the Ka of Ptaḥ (Memphis).

17. To the Gods and Goddesses who dwell in Ān (Heliopolis).

18. To the Gods and Goddesses who dwell in Kher-āḥauu (Babylon).

24. 
25. 
26. 
27. 
28. 
29. 

24. To the Gods and Goddesses who dwell in Het-ent-henen (Herakleopolis).

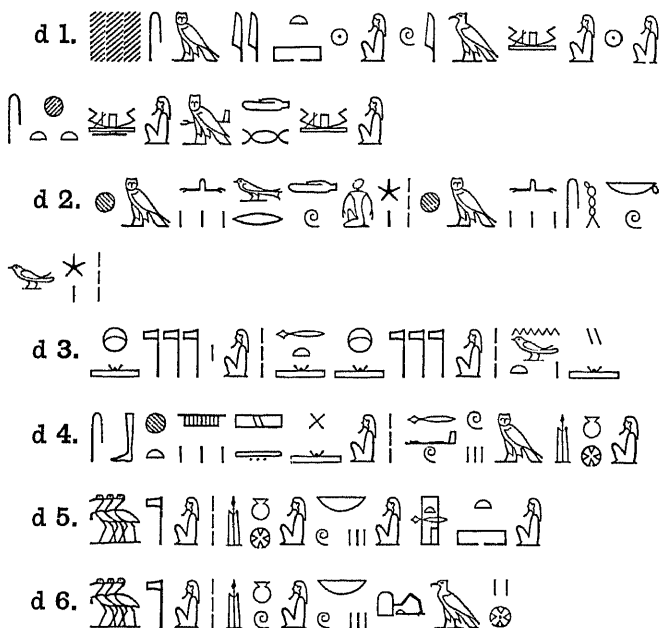
25. To the Gods and Goddesses who dwell in Tepeh (Aphroditopolis).

26. To the Gods and Goddesses who dwell in Sesnu (Hermopolis).

27. To the Gods and Goddesses who dwell in Abtu (Abydos).

28. To the Gods and Goddesses who dwell in the South.

29. To the Gods and Goddesses who dwell in the North.



[To the Cabin of Rā, the Boat of Rā, the Sekhtet Boat, the Mātet Boat.

[To the KHEMU URṬU, to the KHEMU SEKU.

[To the Great Company of the Gods.

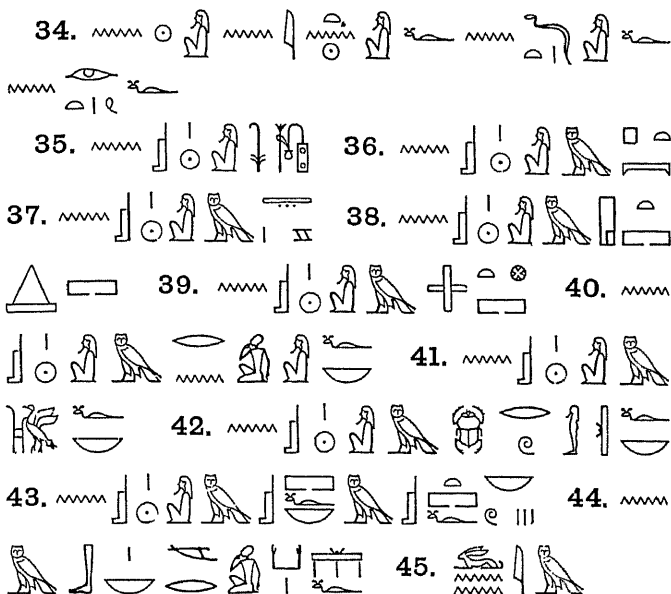
[To the Little Company of the Gods.

[To the great, secret Pylons in Ānnu.

[To the Souls of Ānnu, Lords of Het-Āt.

[To the Souls of Ānnu, Lords of Āḥa.]¹

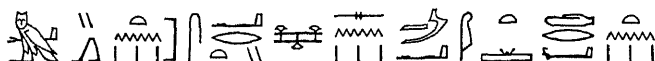
¹ From the Louvre Papyrus.



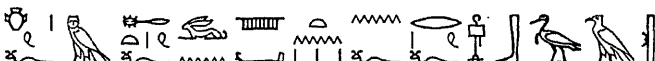
34. To Rā. To his Disk. To his Body. To his Eye.
 35. To the Osiris, the royal scribe.
 36. To Osiris in heaven.
 37. To Osiris in the earth.
 38. To Osiris in the House of the Pyramid.
 39. To Osiris in
 40. To Osiris in his every name.
 41. To Osiris in his every form.
 42. To Osiris in his every transformation.
 43. To Osiris in his every house.
 44. To every place wherein it pleaseth his KA
 45. to be.

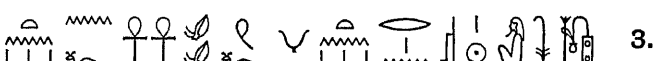
Plate XI. 1. 

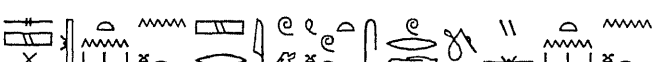


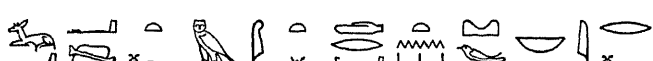


 2. 



 3.





"Plate XI. 1. O all ye gods and all ye goddesses,
 "whose names are invoked on this day, come ye and
 "make to approach Maât, and destroy ye all the defects
 "which are in the Osiris, the royal scribe. 2. Stablish
 "ye for him his heart in his body, unclothe ye for him
 "his mouth, make a passage into his ears, open ye the
 "mouth of the Osiris, the royal scribe, 3. unclothe his
 "nostrils, make ye to grow his flesh and bone with
 "Maât, and destroy ye every evil thing which apper-
 "taineth to him. Make ye offerings of water for him,



“purify ye him, 4. and cense ye him. O grant that
 “he may pass before Rā with his company of gods as
 “a *sāhu* endued with breath, and that he may find the
 “opportunity to be before you. 5. Grant ye that the
 “Osiris, the royal scribe, may be with you, [from] the
 “moment when he cometh.”

And the SETEM shall go round the Osiris, the royal scribe, four times, with incense [on the flame, and he shall say] four times:—

“6. Hail, royal scribe, I have opened for thee thy
“mouth, and I have made thy mouth to balance con-



“formably to thy teeth. Rā hath opened thy mouth,
 “and he hath unclosed for thee thy two eyes. The
 “mouth of 7. the Osiris, the royal scribe, hath been
 “opened, and his heart is in his body for ever.”




And the SETEM shall perform the censuring of the
 statue, saying :—

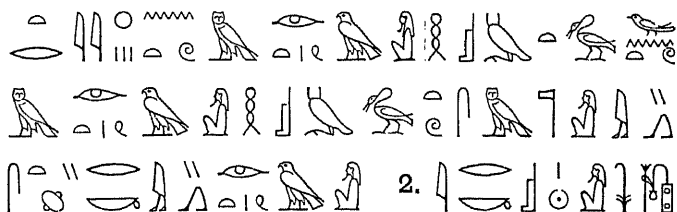
“Pure, pure is the Osiris, the royal scribe,

“Pure, pure is his KA.

“8. I have shrouded thy head in the incense which
 “is sweet of smell, and the dew of the god is on thy
 “members, and they absorb (?) [it]. Thy head is lifted
 “up, O Osiris, the royal scribe, 9. by means of the
 “incense. Horus-Set, who is at the head of the Land
 “of the South, purifieth thee. The incense cometh, the

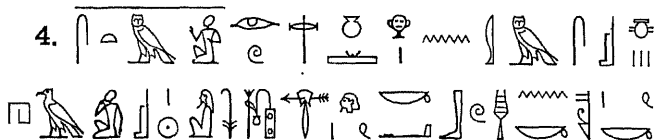
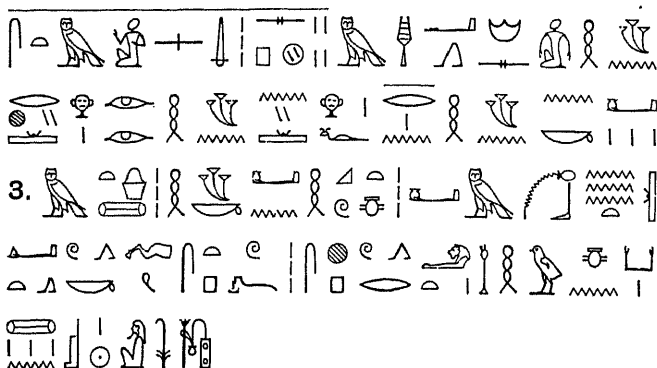


Plate XII. 1.    



"incense cometh. The ear of corn cometh, the ear of
 "corn cometh. The *ÂMAKH* cometh, the *ÂMAKH* cometh.
 "The *MENT-UR* cometh, the *MENT-UR* cometh. 10. The
 "member which proceedeth from Osiris cometh.

"Horus shroudeth the statue with his Eye, and
 "Horus censeth the statue with his Eye. Hail, Osiris,
 "the royal scribe, **Plate XII. 1.** thou art shrouded
 "with the Eye of Horus, thou art censed with the Eye
 "of Horus, thou art filled with the Eye of Horus, and
 "thou art filled with it like a god. The odour thereof
 "cometh to thee, the Eye of Horus **2.** cometh to thee,
 "O Osiris, the royal scribe."



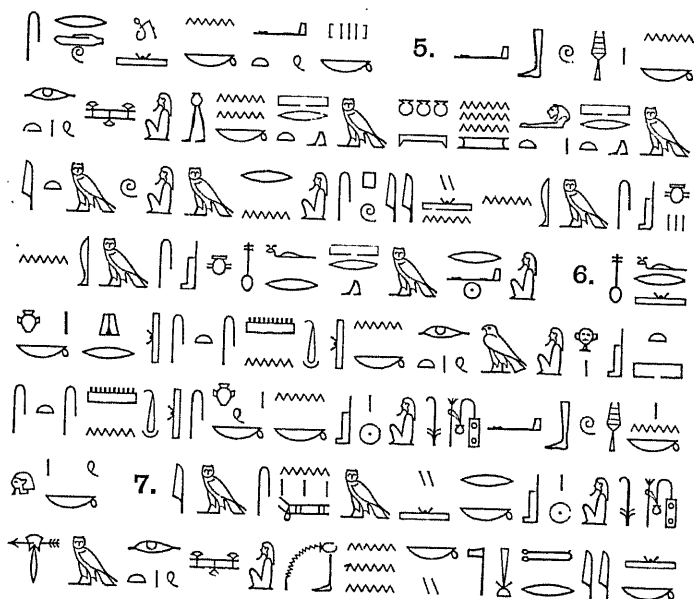
And the SETEM shall say four times, standing up, [having been] seated:—

“An offering is made with thy two eyes.”

The Chapter of making an offering **3.** with bread-cakes, of making an offering with beer, of making an offering with libations, of thy making to come the chosen joints, and of bringing these before the altar of the food of Osiris, the royal scribe.

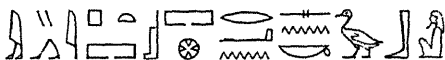
4. And the SETEM shall perform the ceremony of *netch hrà* with the NEMES vase [on the statue, and shall say]:—

“Hail, Osiris, the royal scribe, thy head hath been



"presented unto thee, thy bones have been offered to
 "thee, thy members have been made to grow for thee.
 "5. The Eye of Horus hath purified thee, and I have
 "brought it unto thee, coming forth from Nu, that
 "which came forth originally from Ātmu in its 6. name
 "of NEMES, the beautiful NEMES which came forth from
 "Rā. Beautiful is thy heart possessing it, the Eye of
 "Horus hath stablished it upon its seat, and it hath
 "stablished thy heart for thee, O Osiris, the royal
 "scribe. Thy head hath been purified for thee 7. with
 "them (i.e., the vases), and there shall be no destruc-
 "tion to thee. Osiris, the royal scribe, the Eye of



Plate XIII. 1. 



"seat in the West, in his seat 11. in the East, and in
 "every place wherein his KAU dwell. [Thou] livest for
 "ever.

"The NEMES vase cometh, the NEMES vase cometh.

[The holy vase cometh, the holy vase cometh.]

"It cometh as a thing of Light, it cometh as a thing
 "of Light.

"It cometh as the Eye of Horus, the White One,
 "[which proceedeth from the city of Nekheb. The
 "KIENEM cometh who dwelleth in [Het-ka-Ptah (Mem-
 "phis) and in] Annu. Plate XIII. 1. The Apt cometh.
 "It (i.e., the NEMES) giveth thee Seb, it maketh to
 "approach to thee Thoth.



"It maketh thee to be powerful [in its name of] Sekhet.

"It sendeth thee onwards [in its name of] Bast.

"It beautifieth thee [in its name of] Nefer-Temu.

"It guideth thee [in its name of] Net.

"It maketh thee to rejoice [in its name of] Nebt-Nehut.

"2. It protecteth thee [in its name of] Khuttit.

"It maketh thee to have peace [in its name of] Het-

Hert Nebt Hetepit. Having been brought unto it, it

"purifieth [the Osiris] with the incense of him who is

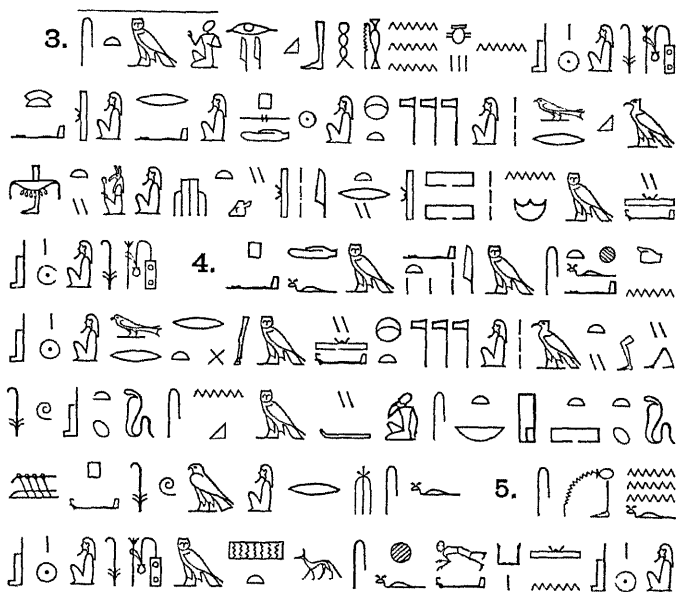
"in the House of the Aged Prince who dwelleth in An.

"Pure, pure, is the Osiris, the royal scribe.

"Pure, pure, is the Osiris, the royal scribe.

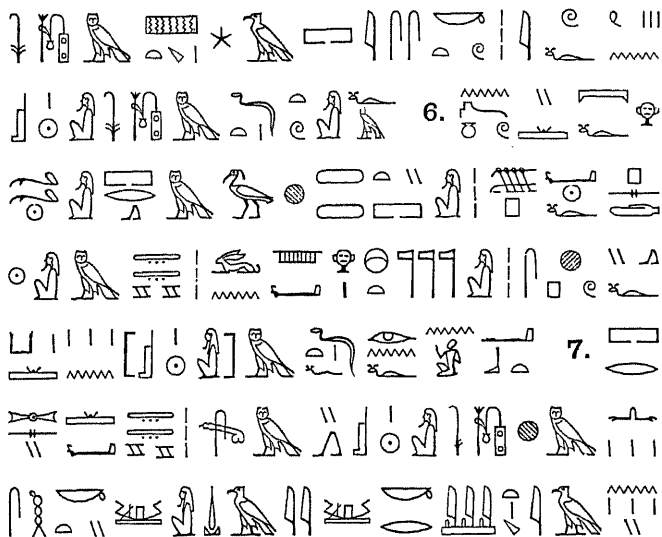
"Pure, pure, is the Osiris, the royal scribe.

"Pure, pure, is the Osiris, the royal scribe."



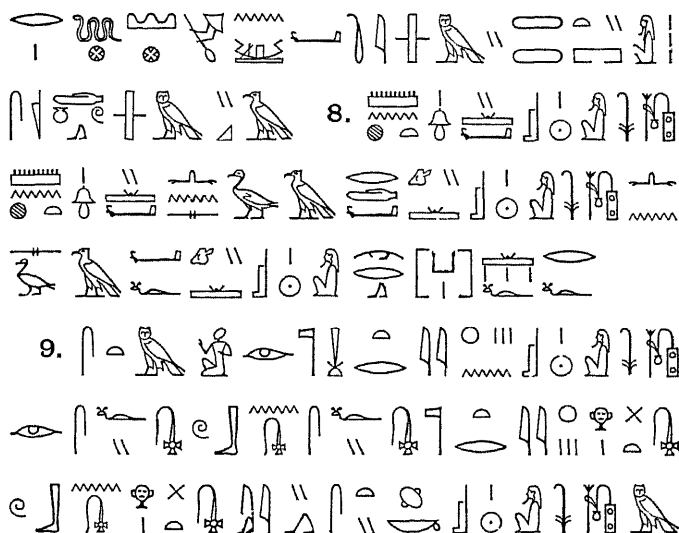
3. And the SETEM shall pour out a libation of water to [the statue of] the Osiris, the royal scribe[, and shall say]:—

“Rā riseth, and Rā shineth upon the Company of the “Gods. Great is the height (?) of Nubti, who is at the “head of the Āterti. The Osiris, the royal scribe, “delivereth his 4. seed (?) which is in his members “that are in him. Osiris graspeth the Urerit Crown. “The Company of the gods renew him, Isis putteth “forth her breast for him, Nephthys giveth him suck, “and Horus receiveth him for his son. 5. Horus “purifieth the Osiris, the royal scribe, in the Lake of



"the Jackal[s], he draweth out the KA of the Osiris,
 "the royal scribe, from the Lake of the Tuat, and
 "behold, he draweth the flesh of the Osiris, the royal
 "scribe, through 6. that divine body which is on the
 "arms (or, shoulders) of Rā. When he appeareth on
 "the horizons his rays of light illumine the Two Lands,
 "and light up the faces of the Company of the Gods.
 "He beareth along the KAU of the Osiris in his body,
 "and he maketh for me (*sic*) a habitation 7. which
 "shall comprehend the Two Lands.

"The Khemu-sekti shall be thy guide, O Osiris, the
 "royal scribe, when thou settest out for the Sekhet-
 "Āanru, transporting the gods who are on the hori-



“zons, and travelling through the heights of heaven.
 “8. Perfect is [the statue of] the Osiris, the royal
 “scribe, [yea] perfect; it is not in decay (?), but is
 “strong, and at its head is the Osiris, the royal scribe.
 “It is not in decay (?), and at its head is the Osiris,
 “and his KAU shall come forth to it.”

9. And the SETEM shall perform the ceremony of
 censings the [statue of the] Osiris, the royal scribe[, and
 shall say]:—

“The fire is made, the fire blazeth up, the incense is
 “on the flame, and it burneth on the flame. Thy
 “odour cometh, O Osiris, the royal scribe, in the form

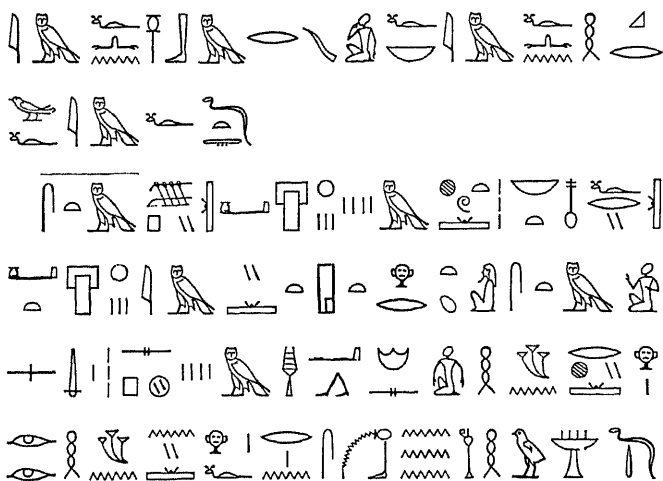


"10. of incense, the odour of the Osiris, the royal
 "scribe, cometh [in the form of] incense of the gods.
 "The Osiris, the royal scribe, is with you, O ye gods,
 "be ye with the Osiris, the royal scribe. 11. The
 "Osiris, the royal scribe, liveth with you, O ye gods,
 "live ye with the Osiris, the royal scribe, O love ye
 "the Osiris, the royal scribe, O love ye him, O gods.

"The *pegu* garment (?) cometh, the God of Light
 "cometh, who proceedeth from the thighs of Horus.
 "12. He who hath appeared cometh, he who hath
 "appeared cometh. He who was in a state of weakness
 "cometh, he who was in a state of weakness cometh.



"The Light cometh, the Light cometh. The Osiris, the
 "royal scribe, hath appeared on the thighs of Isis, and
 "he sitteth on the thighs of Nephthys. My father Tem
 "graspeth the 13. hand of the Osiris, the royal scribe,
 "and he leadeth the Osiris, the royal scribe to the gods,
 "and the swift legs of the Akhemu-sekti gods lead
 "him on his way. O Mother of the Osiris, the royal
 "scribe, 14. Isis, give thou thy breast to the Osiris,
 "the royal scribe, and let the Osiris, the royal scribe,
 "put forth his mouth and suck milk [therefrom]. A
 "white bird illumineth and 15. [maketh] pleasant the
 "earth; may he make the Osiris, the royal scribe, to



“walk therein. And there shall be no sickness of any
 “kind to him therein, and he shall never feel hunger
 “therein.”

[And the KHER HEB shall say :] “O SETEM, take the
 offerings, fourfold, of good things of all kinds, and make
 an offering to the Osiris.”

And the SETEM shall say, standing up [having been]
 seated, four times :—

“An offering is made with the two eyes.”

THE CHAPTER OF PURIFYING THE TABLE (OR, ALTAR).

Then shall be said :—

“Is purified, is purified the table with libation and

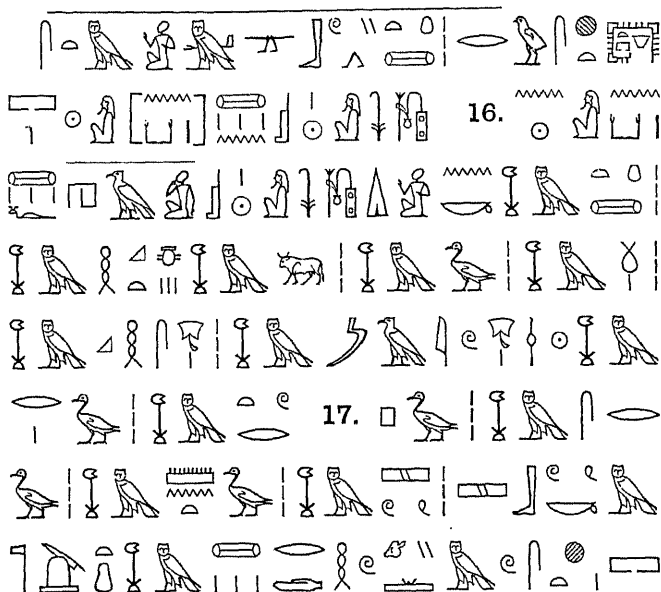


"incense. O, a royal purification of everything which
 "is done for the Osiris, the royal scribe; and everything
 "is pure. O, a royal purification for everything which
 "is done."

¹ See Schiaparelli, *op. cit.*, p. 157.

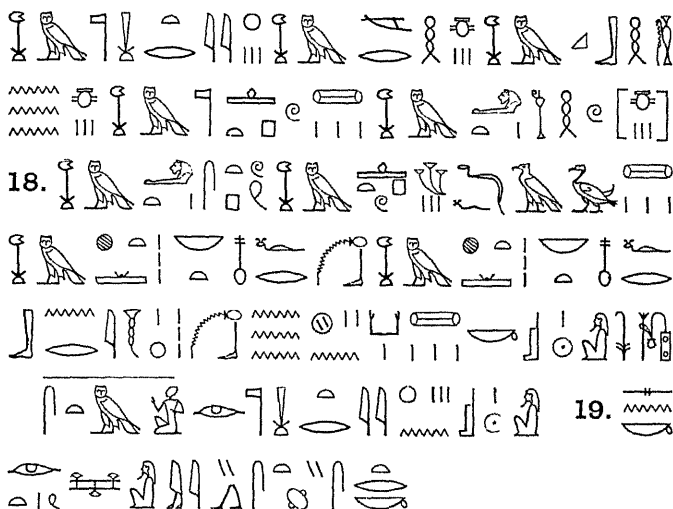
² *Ibid.*, p. 158.

³ *Ibid.*, p. 159. See above, p. 80.



And the **SETEM** shall bring bread-cakes to the hall of the House of Rā for the Ka-cakes of the Osiris, the royal scribe, and for **16.** Rā and his KA(?), and shall say:—

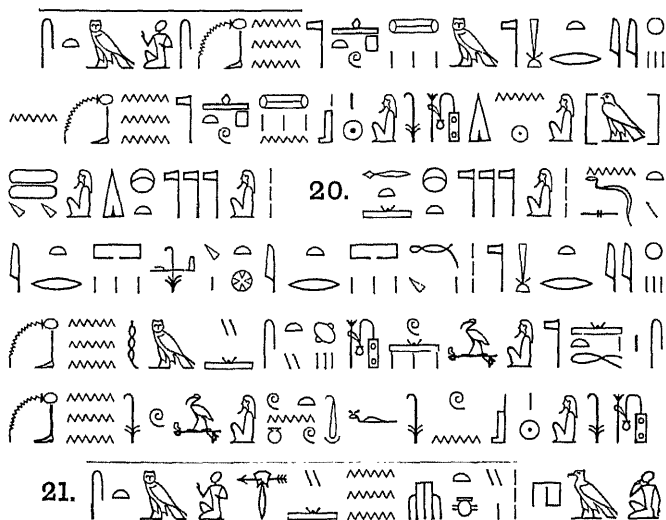
“Hail, Osiris, the royal scribe, I have given unto thee
 “a thousand bread-cakes, a thousand vessels of beer, a
 “thousand oxen, a thousand geese, a thousand changes
 “of apparel, a thousand *gehcs* gazelle, a thousand *maānu-*
 “*hetch* animals, a thousand *Ru* geese, a thousand **17.**
 “*Turp* geese, a thousand *Ser* geese, a thousand pigeons,
 “a thousand pieces of broiled meat which is thy food
 “from the divine block, a thousand bread-cakes from



“(or, in) the Hall, a thousand [pieces of] incense, a thousand vessels of oil, a thousand vessels of water “for libations, a thousand offerings, a thousand of the “firstlings of the tables(?), 18. a thousand of the “firstlings of the joints of meat, a thousand *hetepu* “flowers and cakes of *tchefu* bread, and a thousand “things of all kinds beautiful and pure, a thousand “things of all kinds beautiful and sweet. Purifications, “purifications to thy KAU, O Osiris, the royal scribe.”

And the SETEM shall cense [the statue of] the Osiris, 19. the royal scribe, and shall say:—

“The Eye of Horus hath been presented unto thee “and the odour thereof hath come unto thee.”

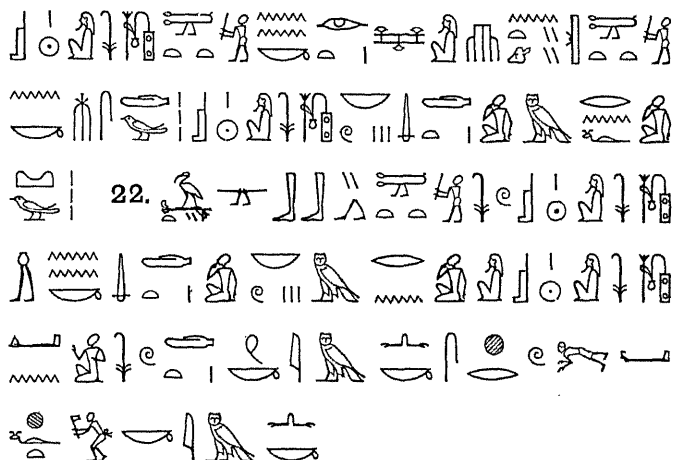


And the SETEM shall purify the holy offerings with incense [and libations], saying :—

“The holy offerings of the Osiris, the royal scribe, are purified.

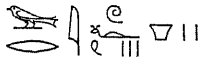
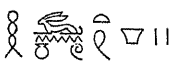
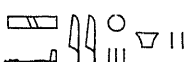
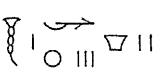


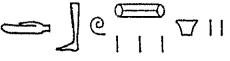
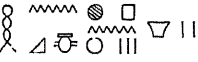
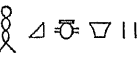
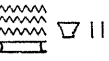

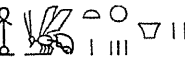
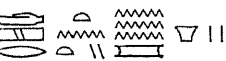
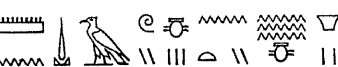
“A gift of Rā-Heru-khuti. A gift of the Great “Company of the gods. 20. A gift of the Little “Company of the gods, of the Āter of the South, of “the Āter of the North. Incense and libation! Sweet “is the odour of the writings of Thoth. The divine “book is purified by Thoth, who presenteth it to the “Osiris, the royal scribe.”

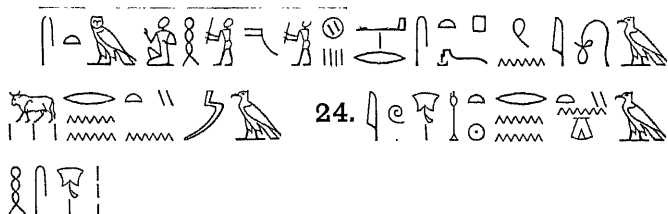
21. And the SETEM shall pour water from the vases, saying :—



“Hail, Osiris, the royal scribe, I have brought for thee the Eye of Horus, and I have carried away [all] the things which are hateful to the Osiris, the royal scribe, and all the evil things spoken in his name. **22,** Thoth passeth, and bringeth the Osiris, the royal scribe. I have brought unto thee everything spoken in the name of the Osiris, the royal scribe. I have placed them in thy hand, so that thou mayest overthrow thine enemy.”

And the SETEM shall declare **23.** the offerings, and shall say:—

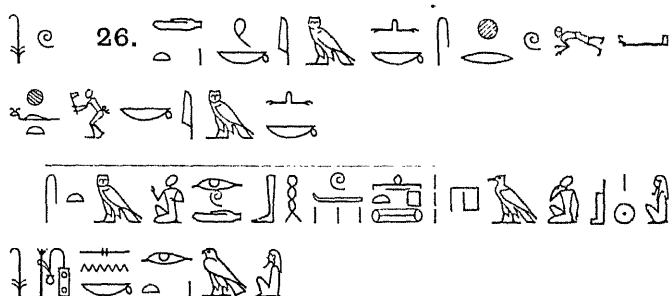
	Ur-auf joints	Two baskets.
	Hunnut joints	" "
	Shāi cakes	" "
	Bener (palm) seeds	" "
	Wine of the Oasis	Two vessels.
	Wine of the North	" "
	Tēbu cakes	Two baskets.
	Juice of Khepen	Two vessels.
	Beer	" "
	Well (?) water	" "
	Hesent	" "
	Shent	" "
	Well (?) water in Teshher vessels	" "
	Water	" "



And the SETEM shall smite with his hand four times the joint from the ox, and that from **24.** the *mauu hetch* gazelle, and that from the *huhes* gazelle.

And the SETEM shall pour water into the vases, and shall say:—

“Hail, Osiris, the royal scribe, I have brought for thee the Eye of Horus, and I have carried away all the things which are hateful to the Osiris, the royal scribe, **25.** and all the evil things spoken in his name. Thoath passeth, and bringeth [the Osiris], the royal scribe. I have brought unto thee everything



“spoken in the name of the Osiris, the royal scribe,
 “and I have placed them in thy 26. hand, so that
 “thou mayest overthrow thine enemy.

And the SETEM shall declare the offerings [and shall say]:—

“Hail, Osiris, the royal scribe, the Eye of Horus hath
 “been presented.”

[Here follows the Great List of Offerings.]¹

Plate XIV.—

1. Libation in Khenti vases	One.
2. Propitiatory offerings	Two.
3. Water	Two vases.
4. Bet incense	One vase.
5. Hetcha unguent	Four vases.
6. Paset cakes	Four vases.
7. Tepu joints	Four baskets.
8. Shai cakes	Four baskets.
9. Shensent cakes	Four baskets.

¹ For the hieroglyphic text see pp. 121 ff.

10. Paut cakes	Four baskets.
11. Shenfi cakes	Four baskets.
12. Āurti cakes	Four baskets.
13. Puḵu cakes	Four baskets.
14. Sept cakes	Four baskets.
15. Tautau cakes	Four baskets.
16. Reṭḥu cakes	One basket.
17. Hebnen cakes	Four baskets.
18. Hunni cakes	Four baskets.
19. Paut emkhent cakes	One basket.
20. Shenf cakes	One basket.
21. Ām-taui cakes	Four baskets.
22. Cakes and roast meat	Five baskets.
23. Shepens beer	Two vessels.
24. Beer	Two vessels.
25. Ābshu wine
26. Wine of the Oasis	Two vessels.
27. Wine of the North	Two vessels.
28. Āmmu (Pelusium) wine	Two vessels.
29. Ḥamu wine	Two vessels.
30. Suni (Syene) wine	Two vessels.
31. Wine in ṭeshert vessels	Two vessels.
32. Hasent wine (?)	One vase.
33. Shent	One vase.
34. Ṭesher water	One vase.
35. Mensut vessels of water	Two vessels.
36. Āaru unguent	Two vases.
37. Āarti māha unguent
38. Legs of beef	Two (?)

Plate XV.—

1. Auā joint	One.
2. Breast joint	One.
3. Sut joint	One.
4. Matu (?) joints	Two.
5. Sepehu joint	One.
6. Pestet joints	Four.
7. Mast (Livers)	[Two.]
8. An-shemt joint	[One.]
9. Ur-āuf joint	[One.]
10. Auāur joint	[One.]
11. Ru goose	[One.]
12. Tupu goose	[One.]
13.
14. Menmen geese	[Two.]
15. Tcha geese	[Two.]
16-30. [15 names wanting.]	
31. Offerings	Of all kinds.
32. Vegetables	Of all kinds.

Plate XVI. 5.



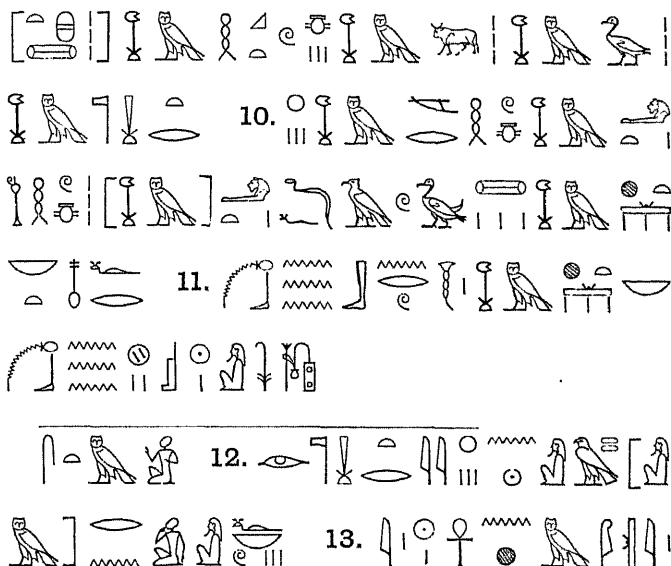
Plate XVI. 5. [And the priest] shall bring his feet to the offerings [and the chief KHER HEB shall say:—]

“Hail, Osiris, the royal scribe, 6. come, I beseech thee, to these thy breads.”



And the SETEM stretching forth his arm with the "Suten t̃a hetep" [shall raise his hands to the table of offerings and shall say :—

"Are arranged for thee upon the divine table of offerings things of all kinds, good, pure, and sweet, and thy KA hath received them. Thy KA hath been purified, and to thine hands hath been given abundance. Tho' hath purified it, he hath made offerings to thy KA, which is pure, and] to Osiris Unnefer, 7. the son of Nut, to Isis, to Nephthys, the divine sisters * of Osiris, to Āmen-Rā, the Lord of the Throne of the Two Lands, to 8. Menthu, Lord of Thebes, to Mut-Sekhet-Bast in Asher, to Ānpu, Lord of Ta-tcheser, to 9. Ānpu-āmni-Ut, so that they may give a



"thousand bread-cakes, a thousand vessels of beer, a
 "thousand oxen, a thousand geese, a thousand cakes
 "10. of incense, a thousand vessels of oil, a thousand
 "vessels of *hāt* unguent, a thousand *hāt tchefau* cakes, a
 "thousand things of all kinds, beautiful, 11. and pure,
 "and pleasant, and a thousand things of all kinds.
 "Pure, pure is the Osiris, the royal scribe."

And the SETEM 12. shall cense Rā-Ḥeru-khuti in
 all his names, and shall say:—

"13. O Rā, living in Maāt.



"O Rā, who feedest upon Maāt.

"O Rā, who rejoicest in Maāt.

"O Rā, who art united to Maāt.

"O Rā, **14.** who art perfect in Maāt.

"O Rā, who flourishest in Maāt.

"O Rā, who art hymned in Maāt.

"O Rā, **15.** who art stablished in Maāt.

"O Rā, who art strong in Maāt.

"O Rā, who art stable in Maāt.

• "O Rā, who art strong in Maāt.

"O Rā, **16.** who art ornamented with Maāt.

"O Rā, who risest in Maāt.

"O Rā, who shinest in Maāt.




"17. O Rā, who feedest upon Maāt.

"O Rā, who art united unto Maāt, to whose brow
"Maāt is united.

"O Rā, who makest to flourish destinies (?), who art
"perfect 18. in plans, who possessest Maāt in thy
"being, I have come unto thee. I am Thoth, I am thy
"Sāhu, I have come 19. forth to avenge thee at [this]
"season. I have made thine offering in the city of Un,
"I have provided myself 20. with thy magical power,
"I know the knowledge which is thine. I have taken
"possession of thy strength and of thy handiwork,



Plate XVII. 1. 



"21. and of the utterance of thy mouth. I have come
 "and I have brought unto thee Maat, in which thou
 "livest, in which **Plate XVII. 1.** thou rejoicest, in
 "which thou art perfect, in which thou art bound
 "together, in which thou flourishest, 2. in which thou
 "art stablished, in which thou art strong, in which
 "thou art stable, in which thou art ornamented, 3. in
 "which thou risest, in which thou shinest, in which
 "thou settest, on which thou feedest, 4. to which
 "thou art united, which is united to thy brow and
 "overthroweth all thine enemies.

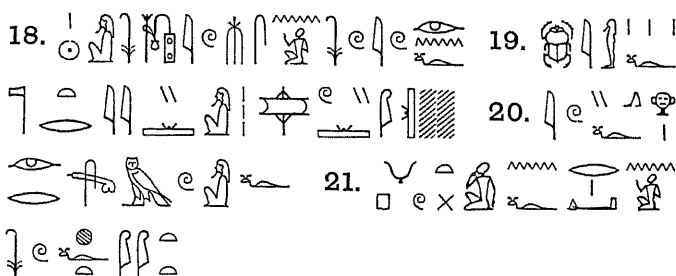


"5. Thy heart is glad when thou seest those who
 "are in thy shrine, who rejoice when they see Maāt
 "6. following thee, [since] evil beareth contentions
 "and destroyeth 7. all the gods [and] the offerings.
 "I have given the Uchat of Horus to him, 8. the
 "Uchat to its Lord. I have given the testicles of Set
 "to him, [the testicles to their Lord]. Horus and Set
 "9. [have] offerings on my hands. I have given birth
 "to Osiris after 10. his beautiful, beautiful trans-
 "formations which take place in him.

"Thy heart is glad, O Lord of the gods, 11. and joy



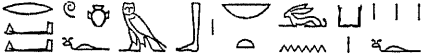

"of all kinds is to thee, for thy uraeus is stablished on
 "thy head, **12.** and it overthroweth all thine enemies.
 "[Thoth] giveth the winds which are in the secret
 "place, **13.** and I make to breathe him that is in the
 "city of Ament. I have fashioned every god and
 "every goddess, each one **14.** with his *Sahu*, and I
 "make them to rest in **15.** their shrines, and the
 "offerings which belong to them are stablished, and I
 "have provided the KHU (i.e., Spirits) with **16.** their
 "images. And offerings appear at the word, consisting
 "of oxen, a thousand times, **17.** through the good deed




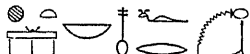
“of him that rejoiceth in him that is in the horizon, to
 “the Osiris, 18. the royal scribe. I have fashioned
 “him, I have made 19. his divine transformations.
 “He breatheth Maāt, and 20. he cometh to visit his
 “image. 21. His mouth is opened for him, and I have
 “placed him in front of Maāti.



Plate XVIII. 1. His name is established for ever,
 “he is 2. like a perfect spirit in the Tuat. 3. He
 “heareth when he is called by him that is in his Lake.
 “4. His body is protected, 5. water is poured out for
 “him, he hath the mastery over bread-cakes, 6. he


7. 

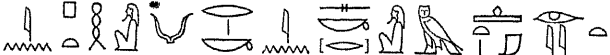
8.  9. 

 10. 

 11. 

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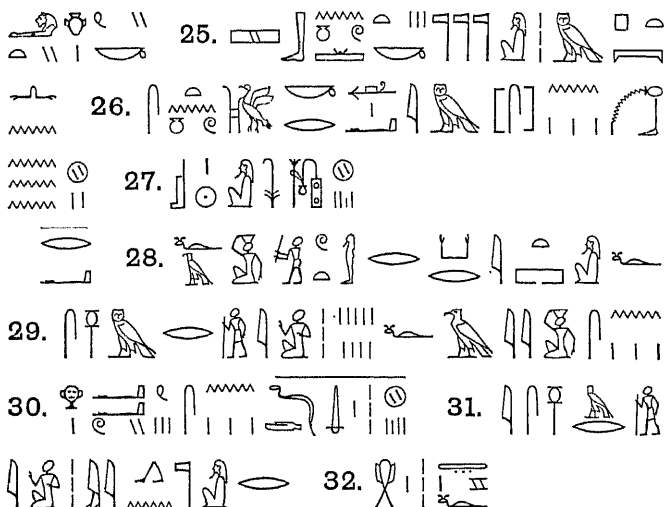
“hath the mastery over his beer, he cometh forth
 “7. as a living Spirit, he performeth his transforma-
 “tion, 8. and he setteth his heart wheresoever his
 “KAU 9. are.”

And the SETEM shall make an offering to Thoth, to
 10. Osiris, and to Maât, of cakes, and beer, 11. and
 things of all kinds, beautiful and pure, and another
 offering to Osiris Khenti Âmenti afterwards. 13. And
 after thou hast made the offering there shall be said by
 thee:—

“14. Ptaḥ hath opened thy mouth, and Seker hath



“opened thy mouth with the tool made of **15.** iron of
 “heaven wherewith he opened the mouth of the gods.
 “**16.** Thou speakest before the gods of the city of Pe,
 “and thou hearest **17.** when thou art called in the city
 “of Teput. Hail, Osiris, **18.** the royal scribe, **19.** thy
 “mouth hath been opened. **20.** I am Ptaḥ, I have
 “slit open thy mouth. **21.** I am the god Hennu, and
 “I have given unto thee thy arms and hands. **22.** I
 “am Thoth, and I receive the water wherewith thy
 “mouth was opened. I have brought **23.** unto thee
 “thy son, who seeth thee renew thyself through
 “**24.** Seb. Thy mouth is opened, thy heart is to thee,



“thy heart [is to thee in the house of hearts]. **25.** Thou
 “dost mingle with the gods in heaven, **26.** and thou
 “canst not be distinguished from them.

“Pure, pure **27.** is the Osiris, the royal scribe.

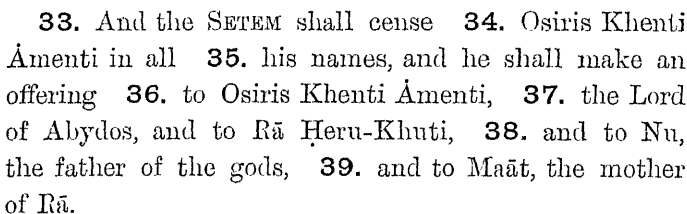
“Pure, pure is the Osiris, the royal scribe.

“Pure, pure is the Osiris, the royal scribe.

“Pure, pure is the Osiris, the royal scribe.”

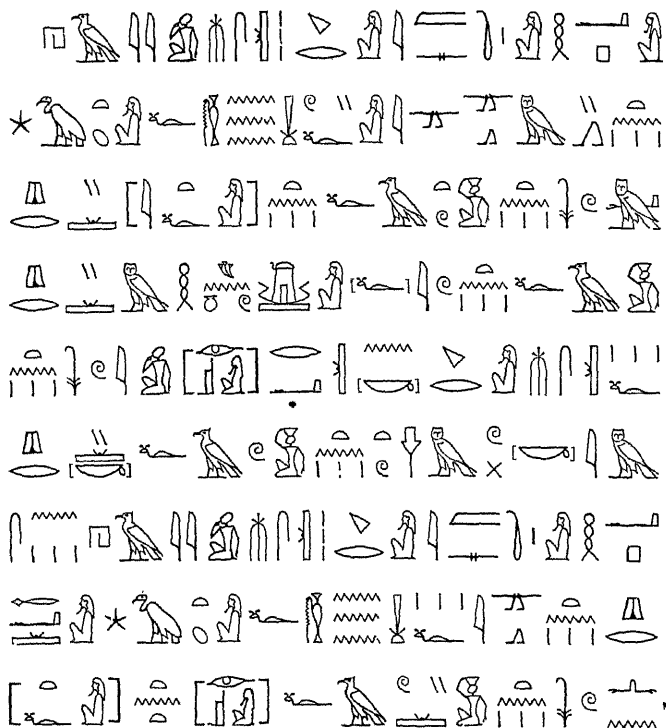
[Then shall he] cause [the statue of the Osiris]
28. to be carried into its shrine. **29.** The Nine
 SMERIU shall carry it **30.** on their arms, and [the
 KHER HEB] shall say four times:—

“**31.** O SMERIU, the god hath come to **32.** the pro-
 “tection of his earth.”



And the KHER HEB shall say:—

¹ Schiaparelli, *op. cit.*, p. 212.



“Hail, ye sons of Horus, Ākesthā, Hāpi, Tuamutef,
 “and Qelbhsennuf, pass on, and come with your father,
 “and carry ye him by means of the sledge, and carry
 “him along. Hail, Osiris, I have placed the sons of
 “Horus with [thee], and they bear thee along, and
 “thou art strong by reason of them. Hail, ye sons of
 “Horus, Ākesthā, Hāpi-āa, Tuamutef and Qelbhsennuf,
 “pass ye along with your father, and bear ye him up,



“and let him not slip through your hands (?). Hail,
 “Osiris, they bear thee up, like Horus in the Henuu
 “sledge. Thou art raised up by it like the gods in thy
 “name of ‘Seker.’ Thou art united thereto and art
 “made strong in the South and in the North even as is
 “Horus in it.”

And the KHER HEB shall say :—

“O priest, place [the statue] in the Hetchet Chamber.”

And the SETEM shall open the doors thereof and shall
 say :—

“The doors of heaven are opened, the doors of the
 “House of the god are thrown back wide, and the



"house is opened for its lord. I have come forth [as]
 "he shall come forth, and I have entered in [as] he
 "shall enter in; O may the god enter therein. I am
 "Thoth. I know not whether the god will enter
 "therein, for I have made myself to be a man without
 "knowledge. What I know that soul which is ignorant
 "of the thing that it abominateth knoweth not. And
 "the door is held open by the god."

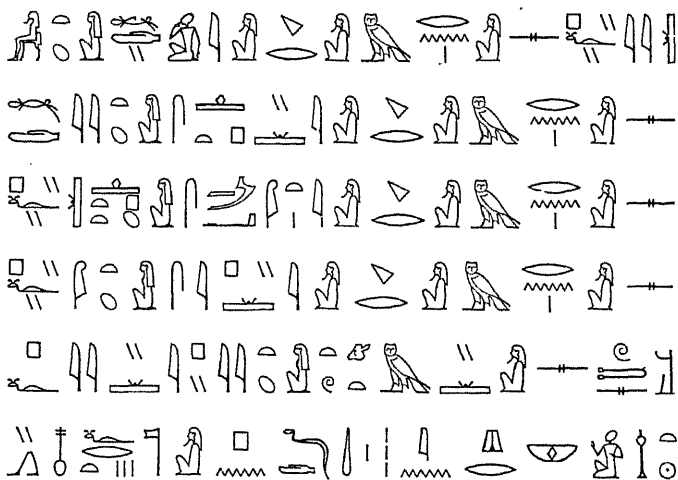
And the KHER HEB shall say:—

"I am Horus, [and] my father [is] Osiris, and I have
 "smitten the phallus of Set with my hand. The god is



"in his house, and he resteth in the arms of his father
 "Osiris. Thy beauty is to thee, O Osiris, and thou
 "hast magical powers, and thy father Osiris placeth
 "thee in his arms in his name of 'Khut', (i.e., horizon)
 "wherein Rā revolveth. Life is given unto thee before
 "thy father Osiris. Tho' cometh unto thee and
 "bringeth unto thee the Eye of Horus, and thou
 "becomest strong through it; thou retest in it; thou
 "hast life like a god at the head of the gods for ever."

Thus is the god made to enter into his divine house,



"Thoth bringeth it to Horus in its name of 'Holy One.'

"Thoth seizeth it [from Set] for Horus in its name of 'Seizer.'

"Thoth uniteth it to Horus in its name of 'Uniter.'

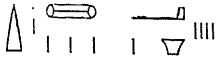
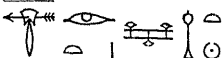
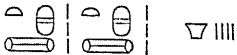
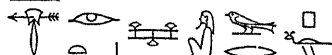
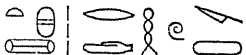

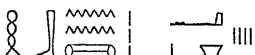
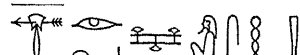
"Thoth maketh it Maāt for Horus in its name of 'Maāt.'

"Thoth reckoneth it up for Horus in its name of 'Reckoner.'"

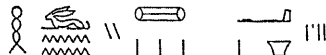
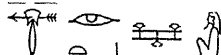

[And when the statue hath been placed on the sledge the KHER HEB shall say]:—

"The statue is on the sledge; the beauties of this god shall be exalted."

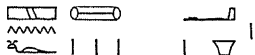
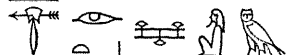

And the KHER HEB shall say:—

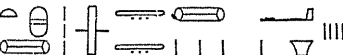
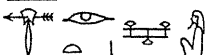

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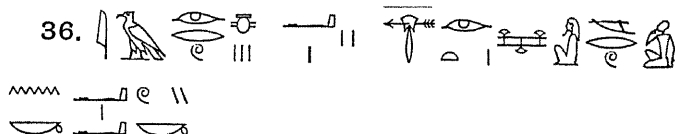
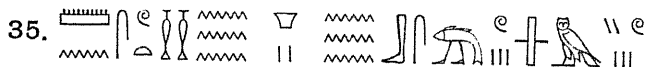
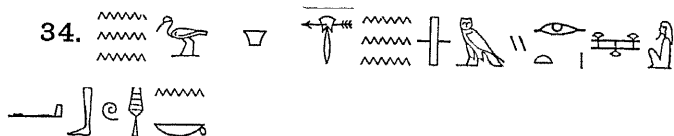
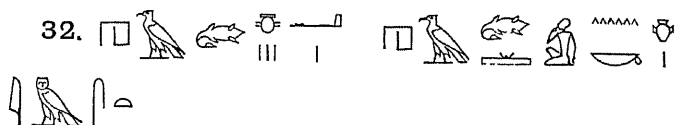
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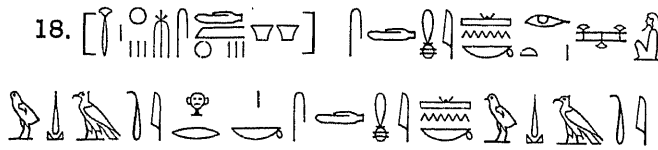
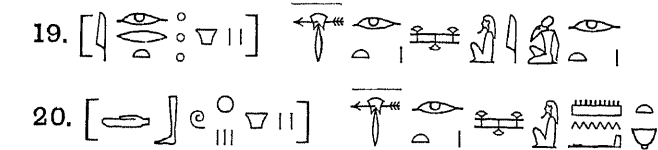


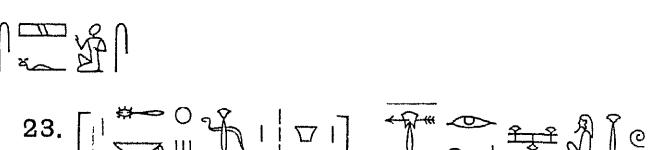

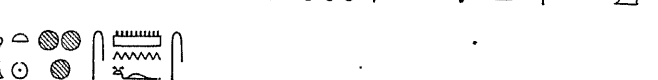
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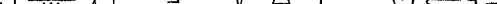


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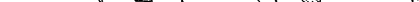


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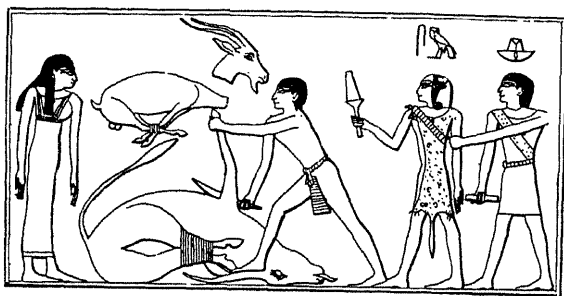


## THE BOOK OF OPENING THE MOUTH.


FROM THE TOMB OF PETĀ-ĀMEN-ĀP.

## THE FIRST CEREMONY.

IN the first scene we have represented the four acts of the FIRST CEREMONY. Lying on the ground, with its hind legs tied together, is a bull, and the ministrant who performs the slaughter of the animal has planted his foot on one of its horns, and is cutting off one of its



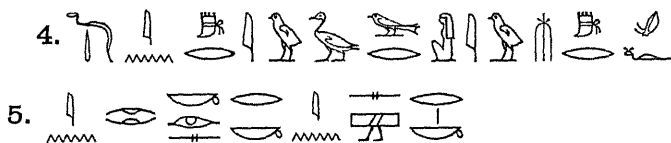
The slaughter of the first bull.

forelegs from the body. Close by lies the body of a goat, the four legs of which are tied together, and near it is its decapitated head. On the right stand the SEM priest , and the KHER HEB priest, and on the left

SPEECH OF THE KHER HEB TO THE SEM PRIEST.



SPEECH OF THE GREAT TCHERAU (ISIS).



stands TCHÉRAU URT, i.e., the "Great Weeper," in the form of a woman, who personifies Isis. The text reads:—

1. The KHER HEB priest, who holdeth the SEM priest by the arm, saith concerning the slaughter of the bull of the South offered for sacrifice, 2. "Let the "slaughterer go up upon him, 3. and let him cut off "his Leg and tear out his Heart."

4. And the TCHERÀU URT shall whisper in his ear and say, 5. “As concerning thy two lips, they shall “be restored for thee, and thy mouth shall be in fit “state to work again.”

## SPEECH OF THE KHER HEB.



## SPEECH OF THE KHER HEB TO THE SEM PRIEST.

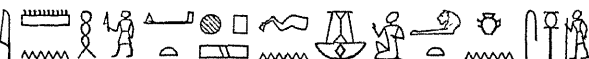




6. And the KHER HEB shall say: "Bring hither an antelope, and cut off his head; 7. and bring hither a SMEN goose, and cut off his head."

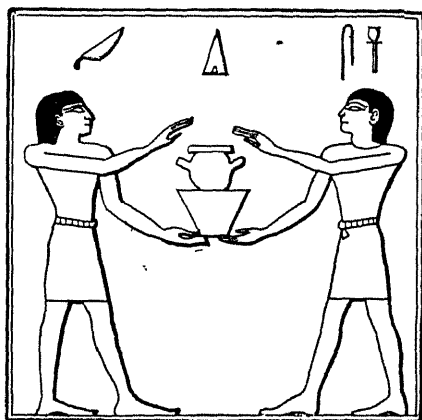
8. And the KHER HEB shall say on behalf of the SEM priest: 9. "I have seized them for thee, I have brought unto thee the enemies. For his reward hold 10. his hands, his head. I have slain them for thee, O TEM, nevermore shall there be uprising against this god."

The next acts in the ceremony are illustrated by two scenes. In the first we see the ministrant who slew

THE SLAUGHTERER GIVES THE HEART AND LEG  
TO THE PRIESTS.

11. 

the animal, and is indicated by the knife , handing over the Heart of the bull in a vase, , to the SMER

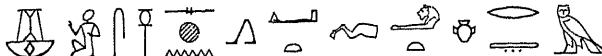


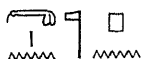
The slaughterer giving the Heart to the Smer priest.

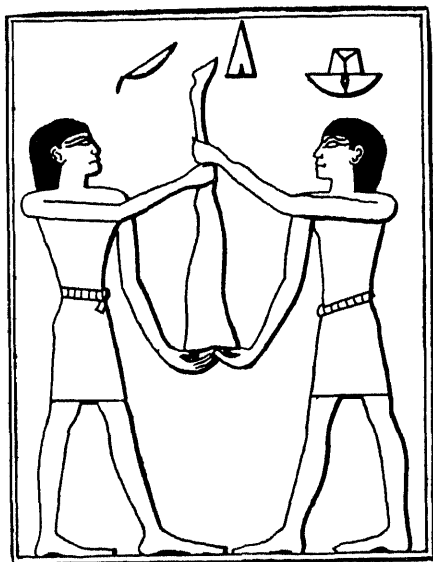
ministrant. In the second we see the slaughterer handing over the Leg of the bull to the KHER HEB priest. The text continues:—

“11. The slaughterer shall then give the Leg to the  
“KHER HEB priest, and the Heart to the SMER minis-

12. 

13. 



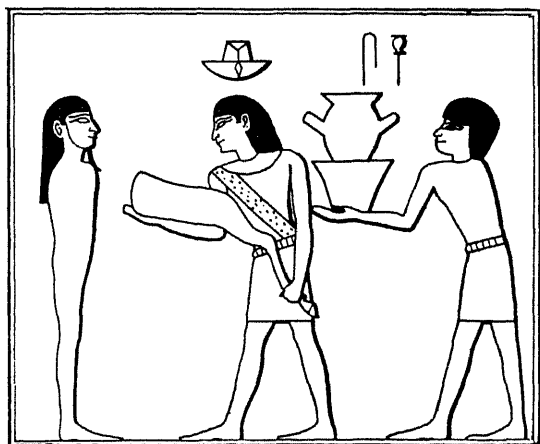


The slaughterer giving the Leg to the Kher heb.

"trant. 12. Behold the Leg is in the hand of the  
 "KHER HEB priest, and the Heart in the hand of the  
 "SMER ministrant, 13. and the KHER HEB priest and  
 "the SMER ministrant shall go and place the Leg and  
 "the Heart on the ground before this god."

The last act in the ceremony shows us the KHER HEB

## SPEECH OF THE KHER HEB TO THE STATUE.



The Kher heb offering the Leg and the Smer priest offering the Heart to the statue.

priest offering the Leg to the statue of the deceased, and the SMER ministrant offering to him the Heart in a vase. The text continues:—

14. And the KHER HEB priest shall say, "O Osiris, "chief KHER HEB PETĀ-ĀMEN-ĀP, I have offered unto "thee the Leg as the Eye of Horus, and I have made "to be brought unto thee the Heart from the interior "[of the bull]. 15. Never shall there be uprising "against this god, the chief KHER HEB PETĀ-ĀMEN-ĀP.



"I have brought unto thee him who riseth up (i.e., the  
 "goat, or antelope) for thee, 16. and his head hath  
 "been cut off. I have brought unto thee the SMEN  
 "goose, and his head hath been cut off."

### THE SECOND CEREMONY.



The Sem priest offering the Leg to the statue at the command of the Kher heb.

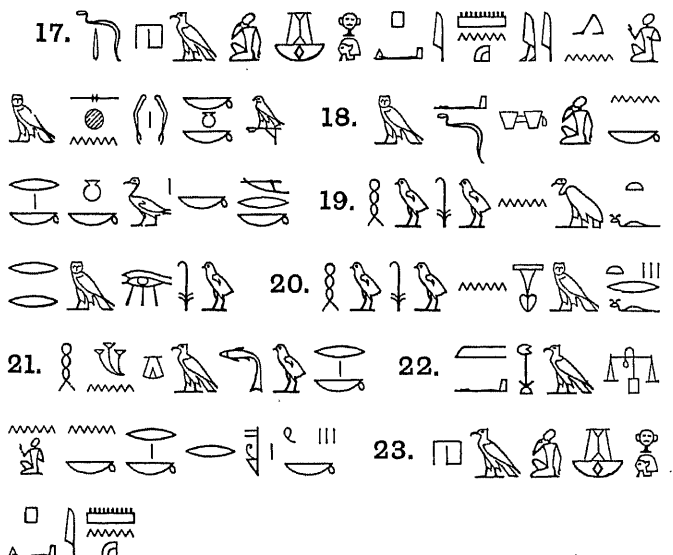
The Vignette to this ceremony shows us the SEM priest who, as in the previous scene, wears a panther's



The text of this section is an address to the statue of the deceased, which is supposed to be said by Horus, who refers to the grief of his mother Isis and of Nephthys.



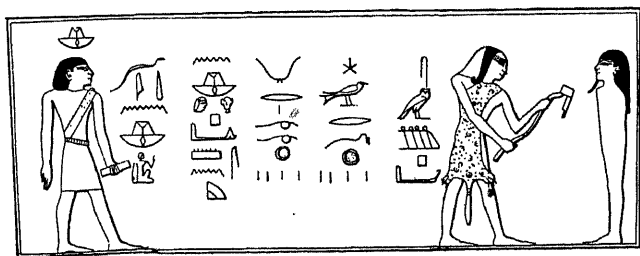
## SPEECH OF HORUS TO THE DECEASED.



"17. Hail, chief KHER HEB PETĀ-ĀMEN-ĀP! I have  
 "come to embrace thee. I, Horus, 18. have pressed  
 "together thy mouth for thee, I am thy son who loveth  
 "thee. 19. His mother beateth herself, and weepeth  
 "[over] him, and 20. those who were bound together  
 "with him beat themselves. 21. Thy mouth was  
 "bound together, 22. and I have made to balance  
 "for thee thy mouth in conformity with thy teeth,  
 "23. O chief KHER HEB PETĀ-ĀMEN-ĀP!"

## THE THIRD CEREMONY.

The Vignette shows us the SEM priest, dressed as before, standing in front of the statue of the deceased, and lifting up to his face the instrument in the shape



The Sem priest opening the mouth of the statue with the Seb-ur instrument.

of an adze, called "SEB-UR." At a little distance from him stands the KHER HEB, who says :—

"SEM, take the Seb-ur,

"SEM, take the Seb-ur,

"SEM, take the Seb-ur,

"SEM, take the Seb-ur,

"open the mouth and the two eyes,

"open the mouth and the two eyes,

"open the mouth and the two eyes,

"open the mouth and the two eyes,

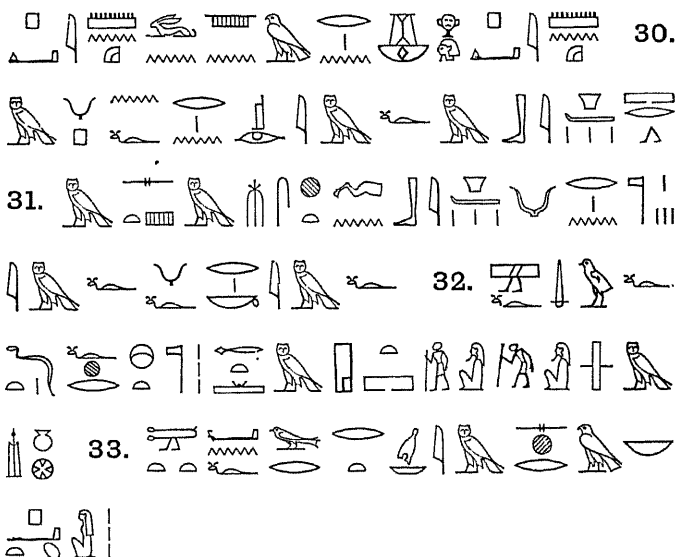
"of the chief KHER HEB PETĀ-ĀMEN-ĀP.

"of the chief KHER HEB PETĀ-ĀMEN-ĀP.

"of the chief KHER HEB PETĀ-ĀMEN-ĀP.

"of the chief KHER HEB PETĀ-ĀMEN-ĀP."

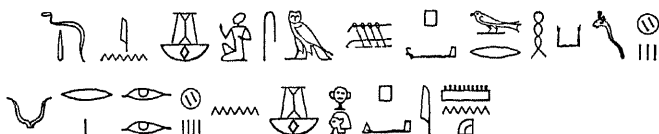




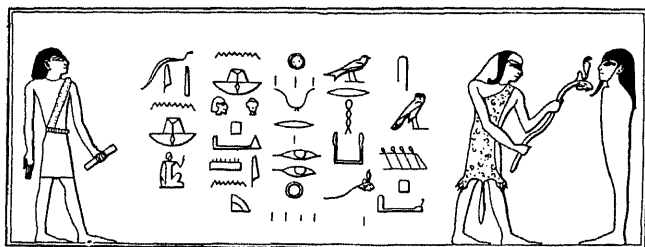
“mouth of the chief KHER IEB PETĀ-ĀMEN-ĀP. Horus  
 “hath opened the mouth of the chief KHER IEB PETĀ-  
 “ĀMEN-ĀP, 30. even as he opened the mouth of  
 “Osiris with it, with the iron [which] proceedeth  
 “31. from SET, with the tool of iron wherewith one  
 “opened the mouth of the gods. He (i.e., Horus) shall  
 “open thy mouth therewith. 32. He shall go forward,  
 “his word and his body shall be before the Great  
 “Company of the gods who are in the House of the  
 “Prince (or, Great One), the Aged One in Ānnu (Heli-  
 “opolis). 33. He hath taken possession of the Urerit  
 “Crown therein before Horus, the Lord of mankind.”

## THE FOURTH CEREMONY.

## SPEECH OF THE KHER HEB TO THE SEM.



In the Vignette we have the SEM priest, dressed as before, standing in front of the statue of the deceased, and lifting up to his mouth the instrument "UR-HEKAU," i.e., "Great one of words of power," in the form of an axe-handle, having a ram's head at the upper end, surmounted by an uraeus. At a little



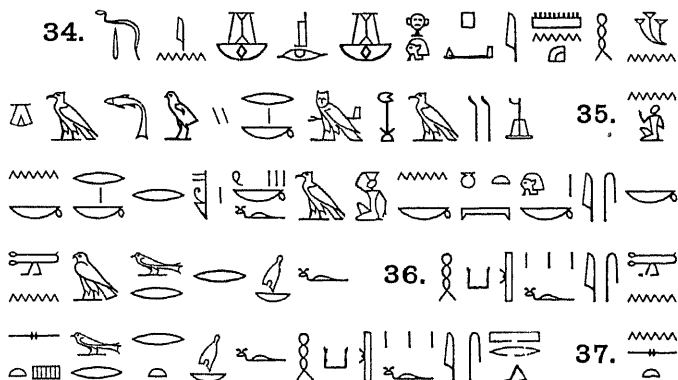
The Sem priest opening the mouth of the statue with the Ur-hekau instrument by the command of the Kher heb.

distance from him stands the KHER HEB priest, dressed as before, who says:—

"SEM, take the Ur-hekau,

"SEM, take the Ur-hekau,

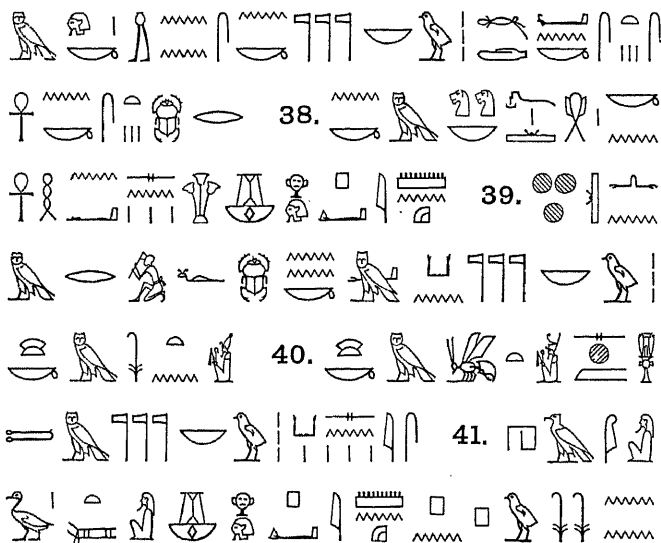
"SEM, take the Ur-hekau,



“and open the mouth and the two eyes,  
 “and open the mouth and the two eyes,  
 “and open the mouth and the two eyes,  
 “and open the mouth and the two eyes,  
 “of the chief KHER HEB PETĀ-ĀMEN-ĀP.”

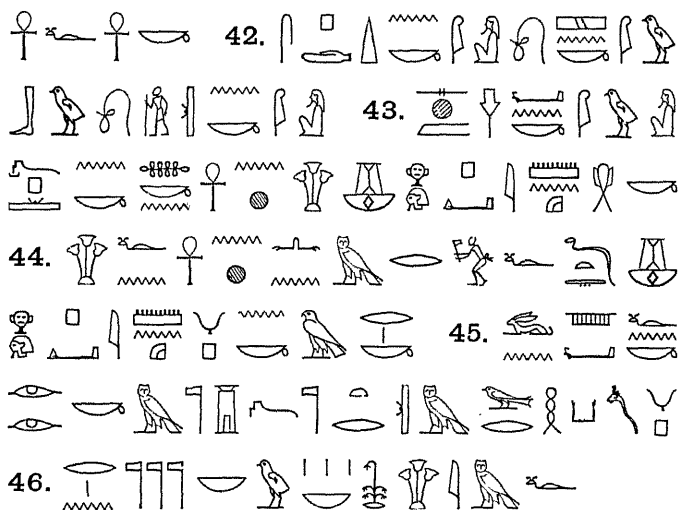
The text contains a speech by the KHER HEB, who says:—

“**34.** Osiris, the chief KHER HEB PETĀ-ĀMEN-ĀP, thy  
 “mouth was closed, but I have made to balance  
 “**35.** for thee thy mouth in conformity with thy teeth.  
 “The goddess Nut hath raised up for thee on high thy  
 “head. Behold, Horus hath taken possession of his  
 “Urerit Crown, and of **36.** his words of power.  
 “Behold, Set hath possession of his Urerit Crown and  
 “of his words of power. Behold, it (i.e., the Crown)  
 “cometh forth **37.** for thy head, and all the gods  
 “bear it unto thee, and they bring thee out, and they



"make thee to live. Thou becomest **38.** as one who  
 "possesseth two-fold strength of all kinds, and the  
 "fluid of life hath been bestowed upon thee and upon  
 "them; [thus is it with] the chief KHER HEB PETĀ-  
 "ĀMEN-ĀP. **39.** Thou art provided with magical  
 "powers, being one who shall not die, and thou hast  
 "become [one] with the KA of all the gods. Thou  
 "hast risen after the manner of a king of the South,  
 "**40.** thou hast risen after the manner of a king of the  
 "North, and thou art mighty with [the might] of all  
 "the gods and their KAU (or, Doubles).

"Behold, **41.** Shu, the son of Tem [cries] Hail!  
 "chief KHER HEB PETĀ-ĀMEN-ĀP! This is he, [when]



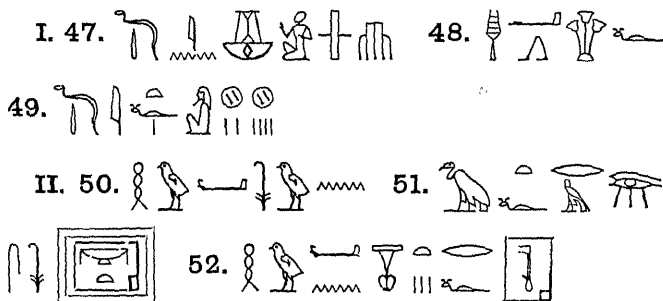
“he liveth, thou livest. **42.** Shu hath chosen thee.  
 “Shu hath ascribed praises to thee. Shu hath made  
 “thee to be wonderfully marvellous. **43.** Shu hath  
 “made thee most mighty, and the fluid of life hath  
 “been bestowed upon thee; [thus is it with] the chief  
 “**KHER HEB PETĀ-ĀMEN-ĀP.** Thy fluid **44.** of life is  
 “round about him, and he shall never die.

“O chief KHER HEB PETĀ-ĀMEN-ĀP, Horus hath  
 “opened for thee thy mouth, and **45.** he hath un-  
 “closed for thee thy two eyes, with the divine instru-  
 “ment of ‘him that is in the divine house’ (i.e., Anubis),  
 “with the instrument Ur-ḥeka, wherewith one opened  
 “**46.** the mouths of all the gods of the South and of  
 “the North.”



## THE FIFTH CEREMONY.

## SPEECH OF THE KHER HEB.



This is illustrated by three scenes. In the first scene the KHER HEB stands on one side of the statue of the deceased, and the ÁM KHENT priest on the other, and the KHER HEB says:—


“47. O ÁM KHENT, 48. stand up behind him (i.e., the statue), and 49. say:—

“‘My father, my father!

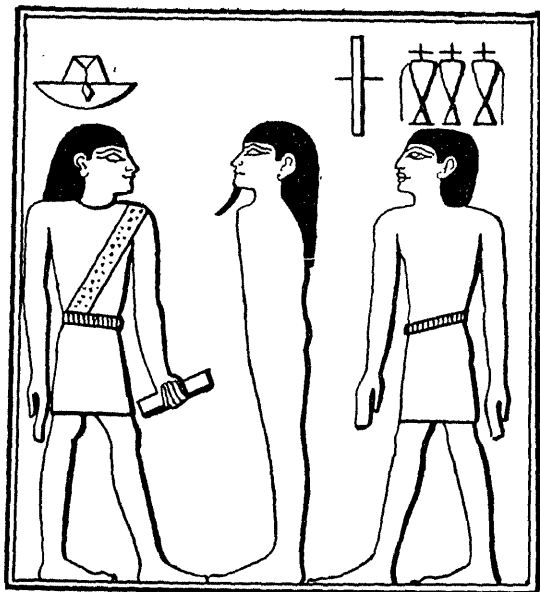
“‘My father, my father!

“‘My father, my father!

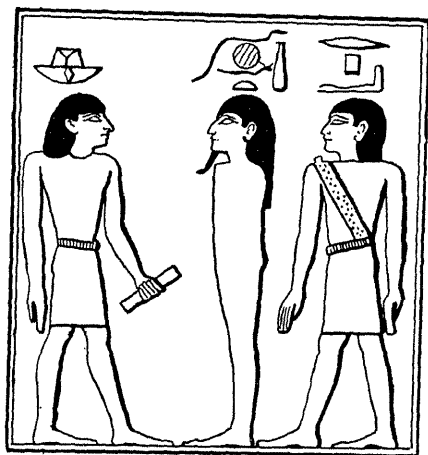
“‘My father, my father!’”

In the second scene we see the KHER HEB standing before the statue of the deceased, and behind it the *erpā* , or the “heir” of the deceased, in whose name the KHER HEB says:—


“50. Beateth herself in grief 51. his mother, and “she weepeth over him, and 52. those who were



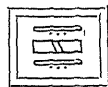
The Kher heb standing before the statue, and the Am Khent behind it.



The Kher heb standing before the statue and the Erpä, or "heir," behind it.

III. 53. 



54. 





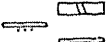

55. 




“swathed with him (i.e., his sisters Isis and Nephthys)  
“beat themselves for him.”

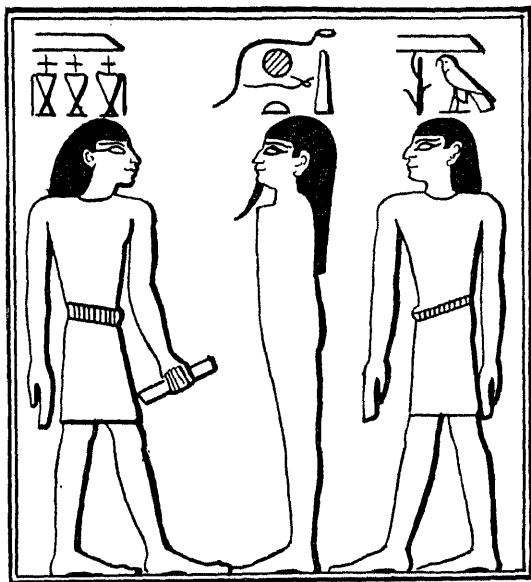
In the third scene the statue of the deceased stands between two priestly officials, viz., the “*ÂM KHENT*,” , and the “*ÂM KHET HERU*,” , the last personifying one of those gods who were “in the following of Horus.” In the name of the latter the *ÂM KHENT* says:—

“53. Isis 54. goeth to Horus, 55. who embraceth  
“his father.”

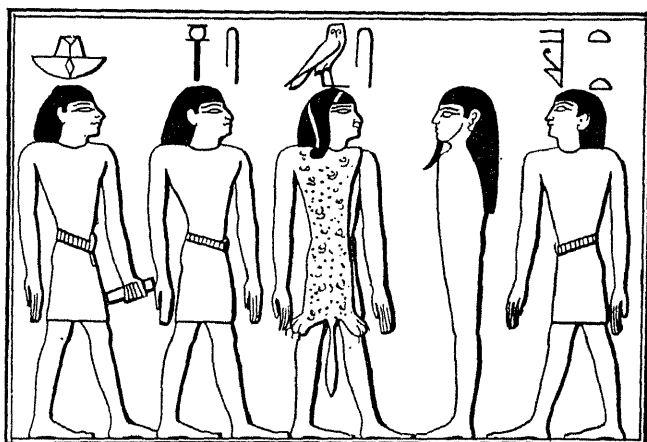
The last two scenes appear to have taken place in the chambers of the tomb which were called “*HET-NUB*,” , “*HET-BETI*,” , “*TA-SHETA*,” , and “*KHER-SEKT*,” .

### THE SIXTH CEREMONY.

In this we see the *KHER HEB*, the *SMER*, and the *SEM* priests standing before the statue of the deceased, and one of the *MESENTI*, , or “metal workers” behind. Of these the *SEM* and the *KHER HEB* say to the *MESENTI*:—



The Am Khet standing before the statue and the Am Khet Heru behind it.



Kher heb.

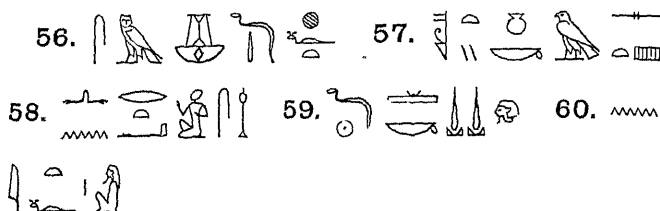
Smer.

Sem.

Statue.

Mesenti.

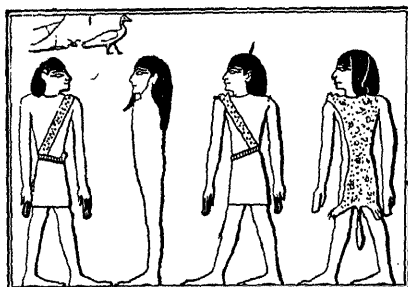
## SPEECH OF THE KHER HEB AND SEM.



"57. I am Horus, [I am] Set, 58. I will not permit that thou 59. illuminest the head of my father."

## THE SEVENTH CEREMONY.

In this we see that the son of the deceased, who is here described as "the son who loveth him," and has



The Sa-mer-f before the statue.

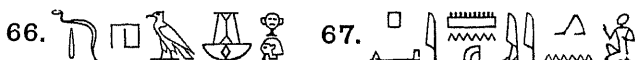
been brought into the chamber, stands before the statue of the deceased. The figures behind the statue are those of the SEM and KHER HEB. The text continues:—

## SPEECH OF THE KHER HEB TO THE SEM.



## THE EIGHTH CEREMONY.

## SPEECH OF THE SEM.



"61. The SEM shall then come forth from the 'chamber, and shall 62. find the 'SA-MER-F' (i.e., 'the 'son who loveth him') standing outside. 63. The 'KHER HEB shall say to the SEM, 64. 'Make the SA-MER-F to enter into the interior of 65. the tomb, 'so that he may look upon the god.'"

## THE EIGHTH CEREMONY.

In the Vignette we see that the SEM has brought the SA-MER-F, whose right arm he grasps with his left hand, into the presence of the statue of the deceased. The KHER HEB takes no part in the ceremony, for it is the SEM priest who says to the statue:—

"66. Hail, chief KHER HEB 67. PETĀ-ĀMEN-ĀP.

68.  69. 
70. 

"I have come and 68. I have brought unto thee t  
 "son 69. who loveth thee. He shall open for th  
 "70. thy mouth, he shall uncloseth for thee thine eyes: "



The Sem priest leading the Sa-mer-f into the presence of the statue.

### THE NINTH CEREMONY.

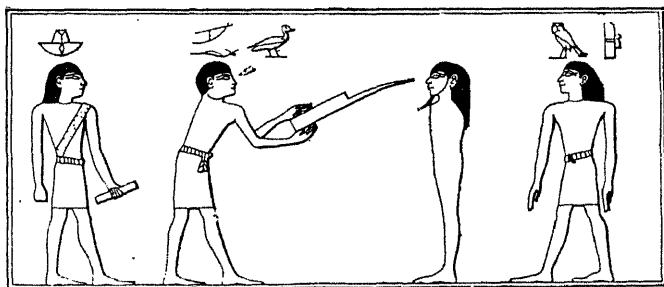
The Vignette shows us the statue of the decease standing with the "ÂM-ÂS" priest, i.e., he who ministers in the tomb, behind him, and the KHER HE and the SA-MER-F in front of him; the last named about to perform a ceremony of "Opening the Mouth

## SPEECH OF THE KHER HEB TO THE SA-MER-F.



with a peculiar instrument which he holds up to the face of the statue with both hands. The text continues:

71. The KHER HEB saith:—



The Sa-mer-f opening the mouth of the statue with an instrument in the presence of the Kher heb and Am-as.

“SA-MER-F shall open the mouth and eyes of the  
“chief KHER HEB PETĀ-ĀMEN-ĀP,

“SA-MER-F shall open the mouth and eyes of the  
“chief KHER HEB PETĀ-ĀMEN-ĀP,

“SA-MER-F shall open the mouth and eyes of the  
“chief KHER HEB PETĀ-ĀMEN-ĀP,

“SA-MER-F shall open the mouth and eyes of the  
“chief KHER HEB PETĀ-ĀMEN-ĀP,

“72. the first time with the instrument TCHETTER







“for thee thine eyes; **77.** Horus hath opened for thee  
“thy mouth, and he hath unclosed for thee thine eyes,  
“which were shut firmly. **78.** Hail, chief KHER HEB  
“PETĀ-ĀMEN-ĀP, thy mouth was shut fast, and I have  
“made thy mouth to balance for thee **79.** in con-  
“formity with thy teeth. Thou hast opened thy mouth,  
“Horus hath opened for thee thy mouth, and I have  
“stablished thy mouth firmly. **80.** Hail, chief KHER  
“HEB PETĀ-ĀMEN-ĀP! Horus hath opened for thee thy  
“mouth; he hath unclosed for thee thine eyes.”

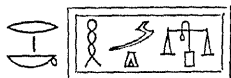
## THE TENTH CEREMONY.

In the Vignette the SEM priest stands before the statue, and near him is the KHER HEB, who says on behalf of the SEM;—

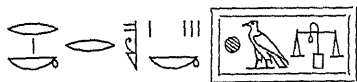
## SPEECH OF THE KHER HEB FOR THE SEM.

81.

82.



83.



84.



The Kher heb and the Sem priest before the statue.

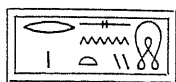
"82. Thy mouth was shut fast."

[Below is written by itself the word *hemaka*, i.e., "shut in."]

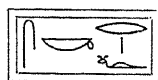
"83. I have made to balance for thee thy mouth  
"conformably with thy teeth."

[Below is written by itself the word *kha*, "to measure."]

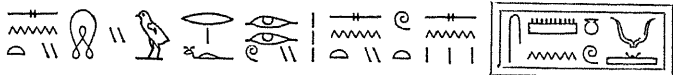
"84. Well founded is thy mouth."



85.



86.



87.

[Below is written by itself the phrase *re senti*, "mouth foundation."]

"85. Pressed together is thy mouth."

[Below is written by itself the phrase *sek re-f*, "pressed together is his mouth."]

"86. Well founded are his mouth and his two eyes, yea, they are well founded."

[Below is written by itself the phrase *smennu âp*, "stablished is the opening."]

"87. Hail, chief KHER HEB PETĀ-ĀMEN-ĀP."

### THE ELEVENTH CEREMONY.

The Vignette shows us the SEM priest standing before the statue of the deceased, to which he makes an offering of the cake, ; behind him stands the KHER HEB priest, who says:—

## SPEECH OF THE KHER HEB TO THE SEM.



“88. O SEM, open the mouth 89. and the two eyes,  
“open the mouth and the two eyes of the chief KHER





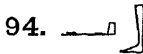
The Sem priest offering a cake to the statue.

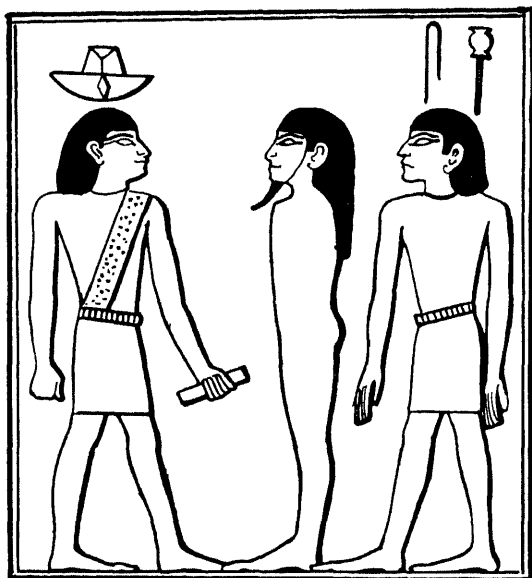
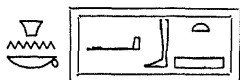
“HEB PETĀ-ĀMEN-ĀP. 90. Hail, chief KHER HEB PETĀ-  
“ĀMEN-ĀP, 91. thou hast pressed together thy mouth,  
“thou hast opened thine eyes.”

## THE TWELFTH CEREMONY.

In the Vignette we see the statue of the deceased standing between the SMER priest and the KHER HEB, who says on behalf of the SMER :—

SPEECH OF THE KHER ḥEB ON BEHALF OF THE SMER.

92.  93.  94. 




The Kher ḥeb addressing the statue.


“93. I have come unto thee 94. to perform on thee the ceremony of purification.”

[Below is written by itself the word *ābet*, i.e., “water of purification.”]

## THE THIRTEENTH CEREMONY.

SPEECH OF THE KHER HEB TO THE SA-MER-F.

95. 

96. 

In this ceremony the SA-MER-F plays a prominent part, and in the Vignette we see him offering to the statue of the deceased four rectangular boxes containing



The Sa-mer-f offering four boxes of some purifying substance.


materials of a purifying character. He is instructed what to do by the KHER HEB priest, who says:—

“95. O SA-MER-F, take the four boxes for purification  
“in thine hands, 96. press the mouth and the two



“eyes, and open the mouth and the two eyes of the  
 “chief KHER HEB PETĀ-ĀMEN-ĀP four times, with one  
 “[after] the other, and say: 97. Hail, chief KHER  
 “HEB PETĀ-ĀMEN-ĀP, thy mouth is firmly founded, and  
 “thy two eyes are firmly founded. 98. And the KHER  
 “HEB shall also say: O chief KHER HEB PETĀ-ĀMEN-ĀP,  
 “I have pressed together for thee thy mouth, I have  
 “opened for thee thy mouth, 99. I have opened for  
 “thee thy two eyes with the four boxes for purification.”

#### THE FOURTEENTH CEREMONY.

In this the SEM priest, dressed as before, reappears, and in the Vignette he is seen standing before the statue of the deceased, to which he offers the instrument . Behind him stands the KHER HEB, who instructs him what to do in the following words:—





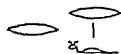


SPEECH OF THE KHER HEB TO THE SEM.

104.

105. 

106.  107. 



The Sem priest presenting a bowl of grapes to the statue.

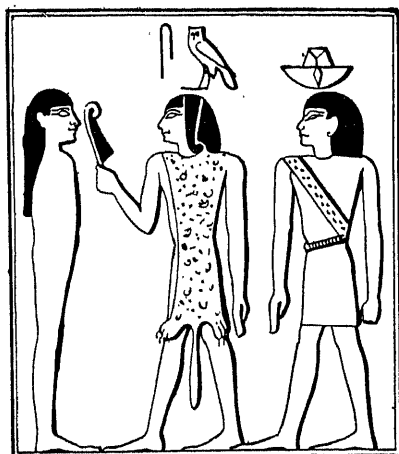
“**104.** O SEM priest, place the grapes on his mouth,  
“**105.** and say: Hail, chief KHER HEB PETĀ-ĀMEN-ĀP,  
“the Eye of Horus hath been presented unto thee,  
“one hath grasped it, **106.** do thou also grasp it,  
“so that [the fiend] may not approach it [when] the  
“**107.** grapes are laid on his mouth.”

## THE SIXTEENTH CEREMONY.

SPEECH OF THE KHER HEB TO THE SEM.

1. 
2.  3. 

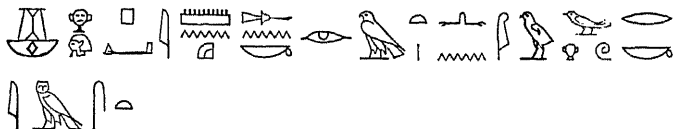
In the Vignette the SEM priest is seen standing before the statue of the deceased, and presenting before its



The Sem priest offering a feather to the statue.

face a feather; behind the SEM priest stands the KHER HEB, who tells him what to do, saying:—

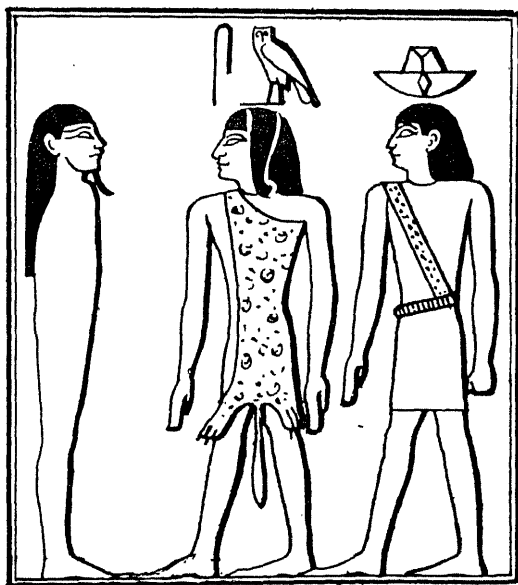
- “1. O SEM priest, take the feather of the ostrich, and  
 “2. make passes therewith four times before the chief  
 “KHER HEB P'ETĀ-ĀMEN-ĀP, and say: 3. Hail, chief



"KHER HEB PETĀ-ĀMEN-ĀP, hath been presented unto  
 "thee the Eye of Horus, and thy face shall not suffer  
 "for want of it."

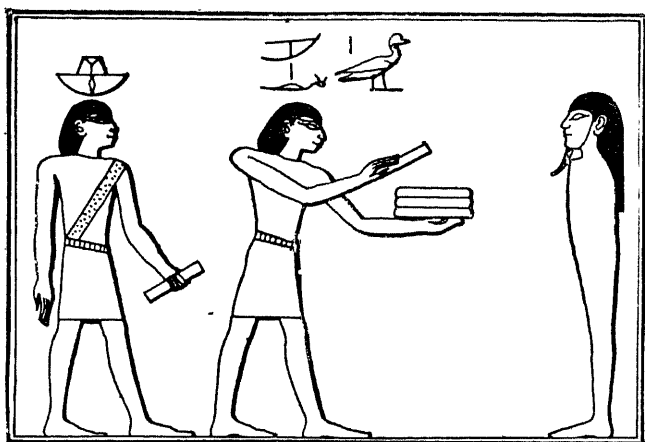
### THE SEVENTEENTH CEREMONY.

In the Vignette the SEM priest is again before the statue of the deceased, with his arms hanging by his



The Sem priest standing before the statue whilst the Kher heb addresses it.





The Sa-mer-f offering four boxes of some purifying substance.

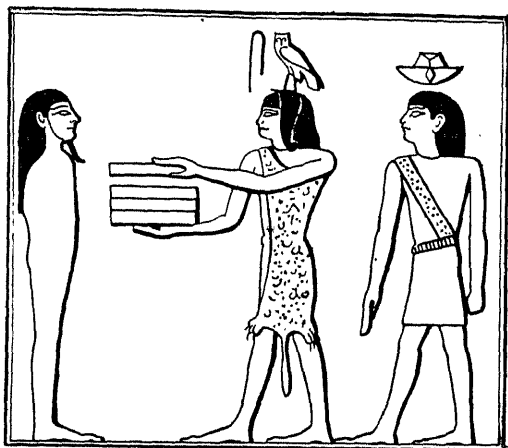
“Take the four boxes for purification in thine hands,  
“press the mouth and the two eyes, 8. and open the  
“mouth and the two eyes of the chief KHER HEB PETĀ-  
“ĀMEN-ĀP four times, with one [after] the other, and  
“say: Hail, chief KHER HEB PETĀ ĀMEN-ĀP, 9. thy  
“mouth is firmly founded, and thy two eyes are firmly  
“founded. And the KHER HEB shall also say: O chief  
“KHER HEB PETĀ-ĀMEN-ĀP, 10. I have pressed for thee



“thy mouth, I have opened for thee thy mouth and  
 “thy two eyes with the four boxes for purification.”

### THE NINETEENTH CEREMONY.

In the Vignette the SEM priest stands before the statue of the deceased, and offers to him four boxes

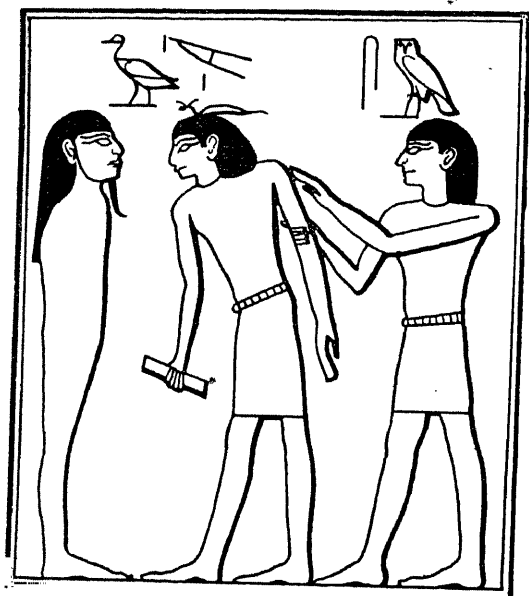
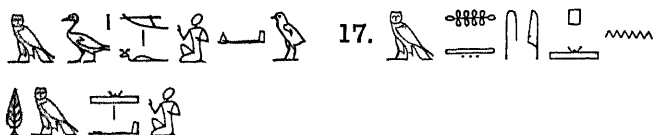


The Sem priest presenting four boxes of purifying material to the statue.

for purification; behind him stands the KHER HEB who  
 instructs him what to do. The text reads:—







The Sa-mer-f bowing to the statue; the Sem priest holds his left arm.

"himself 17. to the ground (saying): I have shown  
"affection (?) to my father with my hand."

### THE TWENTY-FIRST CEREMONY.

FIRST VIGNETTE: The bull lying on the ground, with  
its legs tied together, and the slaughterer cutting off

## SPEECH OF THE KHER HEB.



one of its fore-legs. Close by lies the body of an antelope, or goat, with its head severed from its body. On the right stands the TCHERÂT NETCHESSET, i.e., the

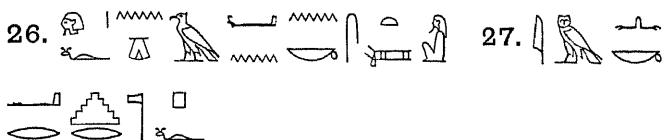


The slaughter of the second bull.

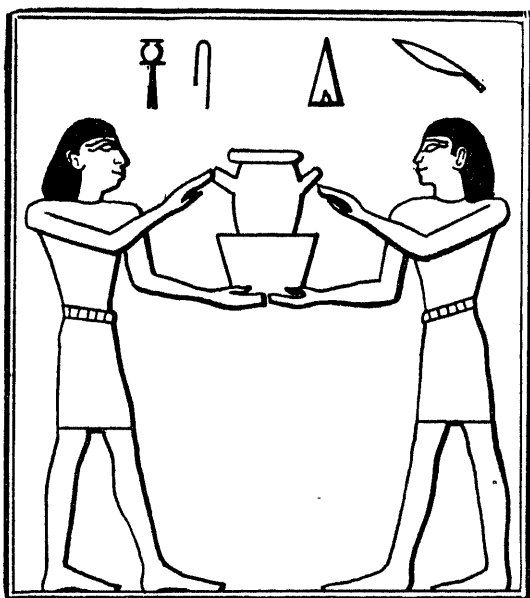
"Little Weeper," in the form of a woman who personifies Nephthys. On the left are the SEM priest and the KHER HEB. The text reads:—

"18. The KHER HEB, who holdeth the SEM priest by  
"the arm, saith concerning the slaughter of the bull  
"of the North which is offered for sacrifice, 19. Let  
"the slaughterer go up upon him, 20. and let him cut  
"off his leg, and tear out his heart.





"his hands, 26. his head. I have slain them for  
 "thee. O Tem, 27. never shalt thou rise up against  
 "this god."



The slaughterer giving the Heart to the Smer priest.

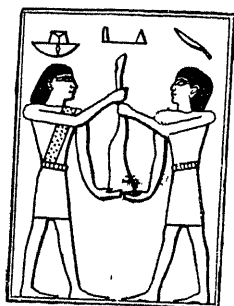
SECOND VIGNETTE: The slaughterer handing over the  
 heart of the bull in a vase to the SMER priest.

## THE LEG AND THE HEART.



THIRD VIGNETTE: The slaughterer handing over the fore-leg of the bull to the KHER HEB. The text relating to these Vignettes reads:—

“28. The slaughterer shall give the Leg to the KHER



The slaughterer giving the Leg to the Kher heb priest.

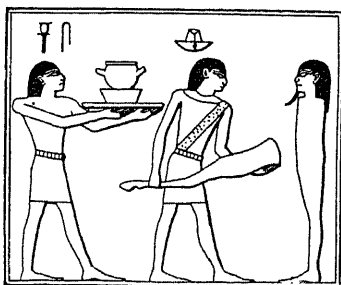
“HEB priest, and the Heart to the SMER ministrant.  
 “Behold the Leg is 29. in the hand of the KHER HEB,  
 “and the Heart is in the hand of the SMER ministrant,  
 “and the KHER HEB priest and the SMER ministrant

## SPEECH OF THE KHER HEB TO THE STATUE.



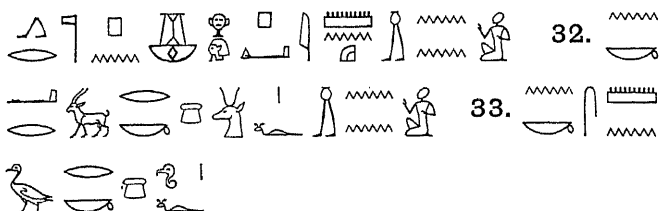
“shall go and place the Leg and the Heart on the  
“ground before this god ”

FOURTH VIGNETTE: The KHER HEB offering the Leg  
and the SMER offering the Heart to the statue of the  
deceased. The text continues:—



The Kher heb presenting the Leg and the Smer priest the Heart to the statue.

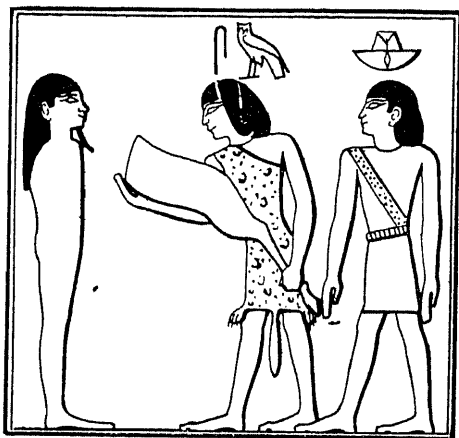
30. And the KHER HEB shall say: “O Osiris, chief  
“KHER HEB PETĀ-ĀMEN-ĀP, I have offered unto thee  
“the Leg as the Eye of Horus, and I have brought  
“unto thee the Heart from the interior [of the bull].  
“31. Never shall there be uprising against this god,  
“the chief KHER HEB PETĀ-ĀMEN-ĀP. I have brought



“32. unto thee him who riseth up, and his head hath  
 “been cut off. I have brought unto thee 33. the  
 “*smen* goose for thee, and his head hath been cut off.”

#### THE TWENTY-SECOND CEREMONY.

In the Vignette we see the SEM priest presenting the



The Sem priest presenting the Leg to the statue.

Leg to the statue of the deceased, and the KHER HEB  
 standing behind him.

SPEECH OF THE KHER IIEB.

34. 35.

36. 37.

34. The KHER HEB shall say :—

"SEM, take the Leg, open the mouth and the two  
"eyes therewith,

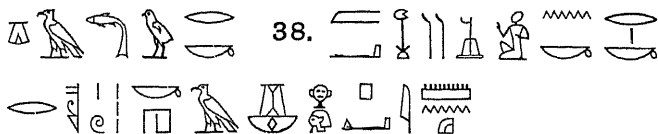
“SEM, take the Leg, open the mouth and the two  
“eyes therewith,

“SEM, take the Leg, open the mouth and the two  
“eyes therewith,

“Sem, take the Leg, open the mouth and the two  
“eyes therewith.

“Hail, chief KHER HEB PETĀ-ĀMEN-ĀP! 35. I have  
 “come to embrace thee. I, Horus, have pressed together  
 “thy mouth for thee. I am 36. thy son who loveth  
 “thee. His mother beateth herself and weepeth [over]  
 “him, 37. and those who were bound together with  
 “him beat themselves. Thy mouth is pressed together,

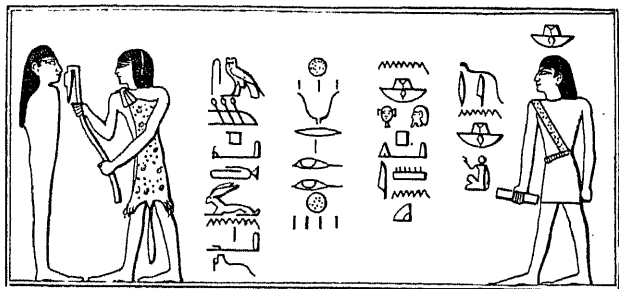





“and 38. I have made to balance for thee thy mouth  
 “in conformity with thy teeth, O chief KHER HEB PETĀ-  
 “ĀMEN-ĀP.”

### THE TWENTY-THIRD CEREMONY.

In the Vignette the SEM priest is seen standing  
 before the statue of the deceased, and presenting before



The Sem priest opening the mouth of the statue with the Tun-ā instrument  
 by the command of the Kher heb.

its face the instrument, , “TUN-Ā;” behind him  
 stands the KHER HEB giving him directions. The text  
 continues:

The KHER HEB shall say:—

“O SEM, take the TUN-Ā,

“O SEM, take the TUN-Ā,

“O SEM, take the TUN-Ā,

## SPEECH OF THE KHER HEB.



"and open the mouth and the two eyes,  
 "and open the mouth and the two eyes,  
 "and open the mouth and the two eyes,  
 "and open the mouth and the two eyes  
 "of the chief KHER HEB PETĀ-ĀMEN-ĀP."

39. The KHER HEB shall say:—

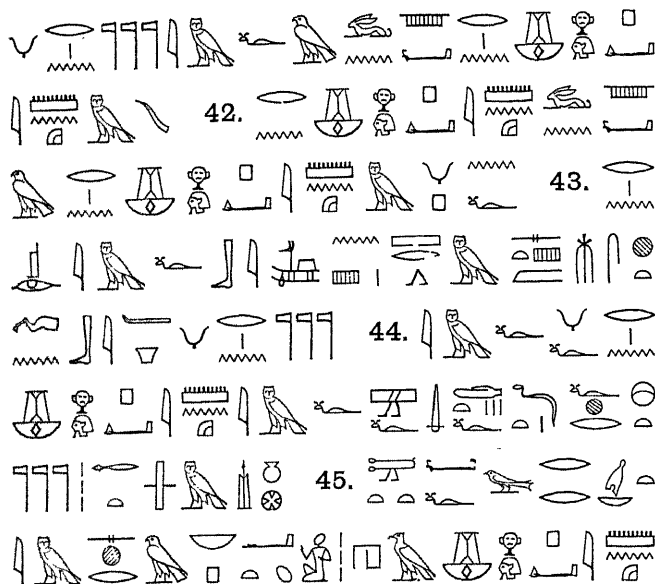
"O SEM priest, take the instrument of Anubis, of  
 "iron, the TUN-Ā,

*These words shall be recited three times.*

"and open the mouth and the two eyes of 40. the  
 "chief KHER HEB PETĀ-ĀMEN-ĀP.

*These words shall be recited four times.*

"Hail, chief KHER HEB PETĀ-ĀMEN-ĀP, I have  
 "opened for thee thy mouth with the 41. instrument  
 "of Anubis, of iron, wherewith one opened the mouth  
 "of the gods. O Horus, open the mouth of the chief





“chief KHER HEB PETĀ-ĀMEN-ĀP, Horus openeth thy  
“mouth and thy two eyes 46. with the instrument  
“SEB-UR TEM(?) ĀNNU and the instrument TUN-Ā of  
“the god Āp-uat wherewith he opened the mouth of all  
“the gods of the North. 47. Heru-ur (i.e., Horus the  
“Elder) cometh to embrace thee. I, thy son, who loveth  
“thee, have opened for thee thy mouth and thy two  
“eyes. Smiteth herself 48. his mother as she em-  
“braceth him, and his two sisters who are united smite  
“themselves also. All the gods have opened thy mouth  
“according to what is written.”

## THE TWENTY-FOURTH CEREMONY.

In the Vignette the SEM priest is seen standing before the statue of the deceased, holding in each hand a






## THE TWENTY-FIFTH CEREMONY.

SPEECH OF THE SEM PRIEST.



“51. which cometh forth from Nekheb, wherewith he  
“bound up the gods. Thy face is bound up therein in  
“its name of 52. ‘HETCHET,’ which cometh forth  
“from Nekheb. Hail, chief KHER IEB PETĀ-ĀMEN-ĀP!  
“That which was evil for thee on the earth hath been  
“destroyed.”

## THE TWENTY-FIFTH CEREMONY.

The SEM priest now anoints the face of the statue of the deceased with unguent, and in the Vignette we see him standing holding a vase of unguent, , in one hand, and touching its lips with the tip of the forefinger of the other. Behind him stands the KHER HEB. The text reads:—

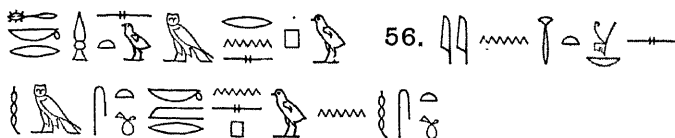
“53. Hail, chief KHER HEB PETĀ-ĀMEN-ĀP, I have  
“covered (filled) thy face with the unguent for thee,



The Sem priest anointing the lips of the statue.

“and I have anointed for thee thy two eyes. 54. I  
 “have smeared for thee the eye with the *uatch* eye-  
 “paint and with the *mestem* eye-paint.” And he shall  
 further say :—





















“As no calamity befell the heart of Horus through the  
 “repulse of his Eye in his body, so 55. no calamity  
 “shall befall the chief KHER HEB PETĀ-ĀMEN-ĀP  
 “through the repulse of the two eyes of his body,



The Sem priest presenting unguents to the statue.


“which are decorated (or, adorned) thereby in its name  
“of 56. ‘UATCHIT,’ which maketh sweet the smell of  
“thee in its name of ‘Sweet Smell.’”

Here follows a list of ten precious ointments, the names of which are:—

- |                                                                                                                                                                                       |                                                                                                                                                                                              |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1. METCH,   .     | 6. TUAT,   .             |
| 2. SAT-HER,   . | 7. HĀ-ENT-ĀSH,   .     |
| 3. HERENU,   .  | 8. HĀ-ENT-THEHENU,   . |
| 4. SEFTH,   .   | 9. ĀBER,   .           |
| 5. NEM,   .     | 10. BEQ,   .           |





61. 
62. 
63. 
64. 
65. 
66. 

“ 61. Hail, chief KHER HEB PETĀ-ĀMEN-ĀP, the Eye  
“ of Horus hath been presented unto thee, and thou  
“ hast been filled (?) with *metchet* unguent.

“ 62. Hail, chief KHER HEB PETĀ-ĀMEN-ĀP, the Eye  
“ of Horus hath been presented unto thee, it hath been  
“ brought for thee, and the gods praise thee therein.

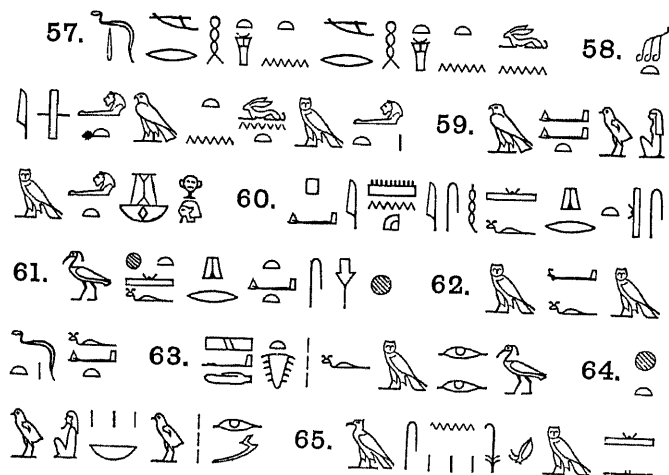
“ 63. Hail, chief KHER HEB PETĀ-ĀMEN-ĀP, the Eye  
“ of Horus hath been presented unto thee, and it hath  
“ been laid for thee on thy face.

“ 64. Hail, chief KHER HEB PETĀ-ĀMEN-ĀP, the Eye  
“ of Horus hath been presented unto thee, and it hath  
“ been laid for thee upon thy forehead.

“ 65. Hail, chief KHER HEB PETĀ-ĀMEN-ĀP, the Eye  
“ of Horus hath been presented unto thee, the iron of  
“ Set holdeth it, and its iron shall not be against thee.

“ 66. Hail, chief KHER HEB PETĀ-ĀMEN-ĀP, the Eye

[LINES 57-66, LOWER HALVES.]



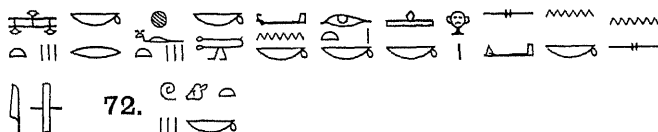
"of Horus hath been presented unto thee, and thou  
 "hast made trial of the same, having been anointed."

Then shall be said:—

"57. O thou unguent, thou unguent, which art  
 "above 58. on the forehead of this Horus, thou  
 "which art upon the forehead 59. of Horus shalt  
 "be placed by me upon the forehead of the chief KHER  
 "HER 60. PET-AMEN-AP, and the possession thereof  
 "shall make him to smell sweet, and 61. the pos-  
 "session thereof shall make him to become a KHU.  
 "Grant that he may have power 62. over his body,  
 "and grant 63. that his eyes may be cut open, and  
 "that 64. all the KHU may see 65. him, and that



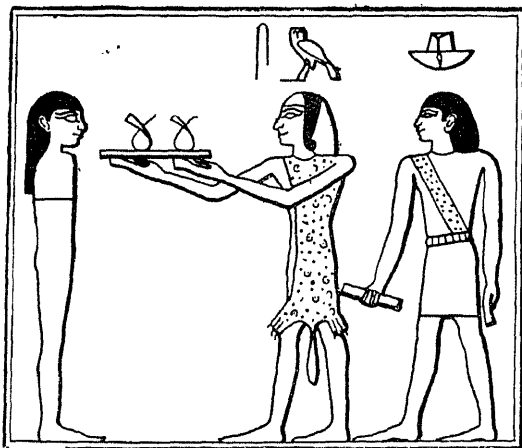
"they all 66. may hear his name. Behold, 67. O  
 "chief KHER IEB PETĀ-ĀMEN-ĀP, I have filled (i.e.,  
 "covered) for 68. thee thine eye with *metchet*  
 "unguent, I have covered for thee thy head with  
 "*metchet* unguent, which came forth from the Eye of  
 "Horus in its name of 69. 'METCHET.' Hath been  
 "placed for thee before thee that which hath been  
 "roasted for thee by the goddess Sekhet and those who  
 "are in [her] following. 70. The god SAB (?) hath  
 "decreed that thou shalt be his heir, thy word is *maūt*  
 "before the TCHATCHA gods, and thou hast taken pos-  
 "session for thyself of the Ureret Crown at the head of  
 "the gods. 71. Those who are upon the earth ascribe  
 "praise unto thee. The Opener of the Road of the  
 "South and the North is before thee to open unto thee



"thy ways against thine enemies. Thou hast taken  
 "possession of thine eye, and thou art content there-  
 "with, and it hath been given unto thee by thy  
 "72. AMU KHENT."

### THE TWENTY-SIXTH CEREMONY.

In the Vignette the SEM priest is seen standing  
 before the statue of the deceased, to which he offers



The Sem priest presenting two bags of Eye-paint to the statue.

two small bags, one containing the eye-paint called  
 "UATCH," and the other the eye-paint called "MES-

## SPEECH OF THE KHER HEB TO THE SEM.



## SPEECH OF THE KHER HEB TO THE SEM.

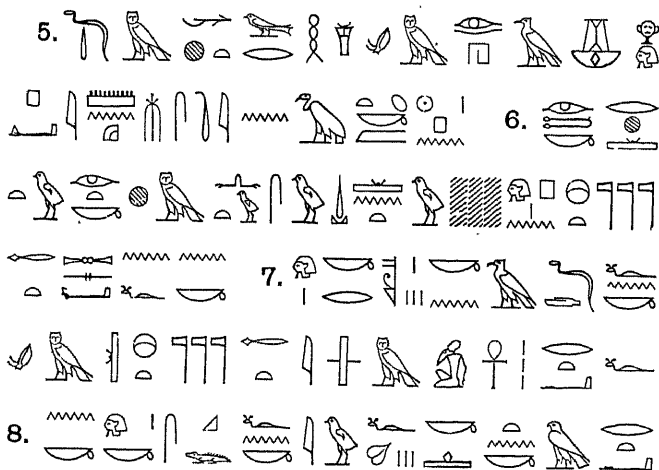


TEMUT." Behind him stands the KHER HEB. The text reads:—

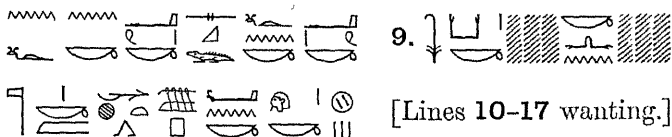
1. The KHER HEB shall say: "O SEM, take the bag of UATCH, and open the mouth and the two eyes of the chief KHER HEB PETĀ-ĀMEN-ĀP, and say: 2. Hail, chief KHER HEB PETĀ-ĀMEN-ĀP, the Eye of Horus hath been presented unto thee, in order that thou mayest be made strong thereby."

3. And the KHER HEB shall say: "O SEM, take the bag of MESTEMUT, and open the mouth and the two eyes of the chief KHER HEB PETĀ-ĀMEN-ĀP, 4. and say: Hail, chief KHER HEB PETĀ-ĀMEN-ĀP, the Eye of Horus hath been presented unto thee, and thou hast been anointed therewith."

## SPEECH AFTER THE ANOINTING.



5. And after the anointing [the SEM] shall say : " Hail,  
 " chief KHER IIEB PETĀ-ĀMEN-ĀP, who art brought forth  
 " by thy mother on this day, 6. in thy deeds which  
 " are known, and in thy deeds which are unknown,  
 " thou art made strong . . . . . The Chief of the Great  
 " Company of the gods hath bound firmly for thee  
 " 7. thy head to thy bones. The words which he hath  
 " spoken unto thee have been heard by the Great  
 " Company of the gods, and he who devoureth the  
 " living hath given unto 8. thee thy head, and he  
 " hath gathered together for thee thy flesh. Horus  
 " hath made thee content, and he hath given unto thee  
 " thy members, and he hath rejoined thy members for



“thee. 9. He is thy KA [and is with] thee, [and he  
“shall never depart from thee, and thou shalt abide] in  
“thy divine estate after thou hast received thy head.”

*The above shall be recited three times.*

## THE TWENTY-SEVENTH CEREMONY.

In the Vignette the SEM priest stands with his arms held out before him at right angles to his body, and in

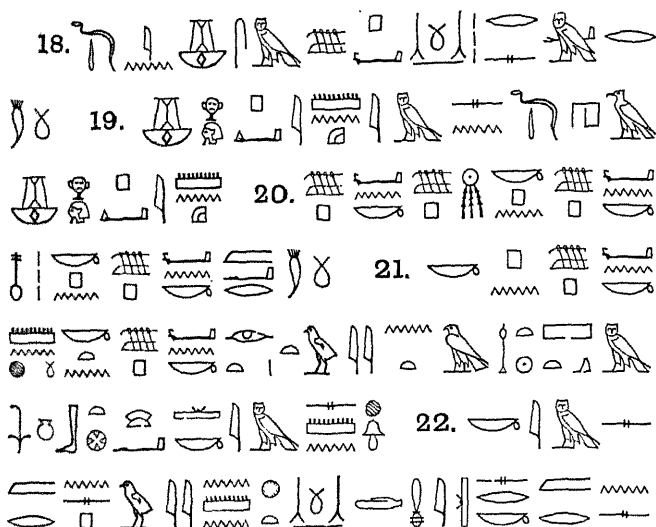


The Sem priest presenting bandlets to the statue.

each hand he holds a strip of stuff; behind him stands the KHER HEB. The text reads:—



## SPEECH OF THE KHER HEB TO THE SEM.



18. The KHER HEB shall say: "O SEM priest, take  
 "the swathings in order to dress 19. the chief KHER  
 "HEB PETĀ-ĀMEN-ĀP therewith, and say: Hail, chief  
 "KHER HEB PETĀ-ĀMEN-ĀP, 20. thou hast received  
 "this thy swathing SHEP (i.e., the 'Radiant One').  
 "Thou hast received this thy swathing NEFERU (i.e.,  
 "'Beauties'). Thou hast received this thy swathing  
 "MĀR (i.e., 'He who clotheth'). 21. Thou hast received  
 "this thy swathing MENKH (i.e., 'The Beneficent One').  
 "Thou hast received this Eye of Horus, the White One,  
 "which cometh forth from the city of Nekheb. Thou  
 "risest like the sun in it. Thou art arrayed 22. in



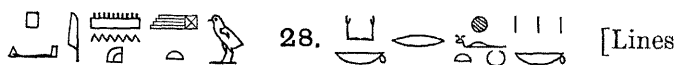
“it in this its name of ‘MĒNKH.’ It clotheth thee in  
 “this its name of ‘AṬMĀ.’ It is mighty for thee in  
 “this its name **23.** of ‘ĀAT.’ It is fine linen for



The Sem priest presenting bandlets to the statue.

“thee in this its name of ‘QEMĀT.’ The chief KHER  
 “HEB PETĀ-ĀMEN-ĀP shall be arrayed in the raiment  
 “24. wherein the goddess Renenit arrayeth herself,  
 “and she striketh awe into the gods. The Eye of  
 “Horus hath been presented unto thee, and thou hast





29-35 fragmentary or wanting.]



"AMEN-AP, thy 28. KA is adorned against thine  
"enemies."

[Lines 29-35 broken or wanting.]

36. And the KHER HEB shall say on behalf of the  
SEM priest:— . . . . .

"37. O SEM, take [the four vessels]."

*This shall be said four times by him that standeth  
beside him that sitteth.*

. . . . . all.

"38. O SEM, take [the four vessels]."

*This shall be said four times by him that standeth  
beside him that sitteth.*

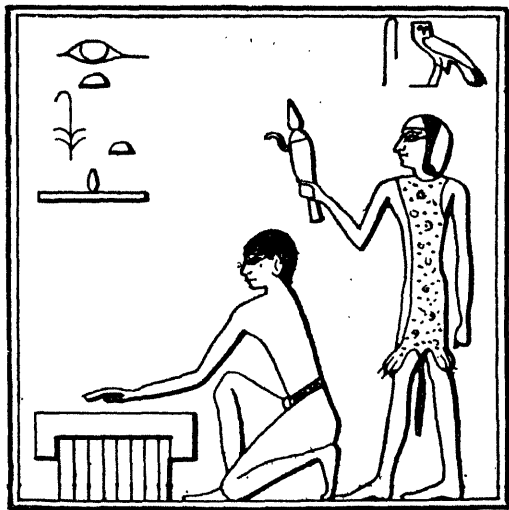
"39. O SEM, take [the four vessels]."

*This shall be said four times by him that standeth  
beside him that sitteth.*





"Horus is presented unto thee, and the offerings are  
 "brought and the things which are to be placed on the



The Sem priest superintending the preparation of the "Royal Offering  
 by a ministrant.

"altar, and divine offerings are brought and set before  
 "the statue."

II. A priest kneeling, with his right hand clasped on his breast, and his left hand raised, and the text states that the KHER HEB shall perform many protective ceremonies.



### TWENTY-EIGHTH CEREMONY.

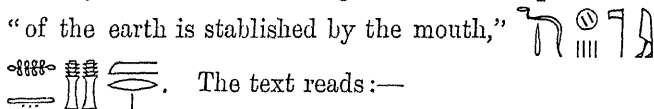
SPEECH OF THE KHER HEB TO THE NINE SMERIU.



III. A priest standing, sprinkling the table of offerings, whilst a kneeling ministrant arranges it properly. Whilst two vessels of water are being sprinkled upon it, the SEM priest burns an offering of incense to Rā Harmachis, and makes a circuit about Osiris, Rā, Thoth and Maāt.

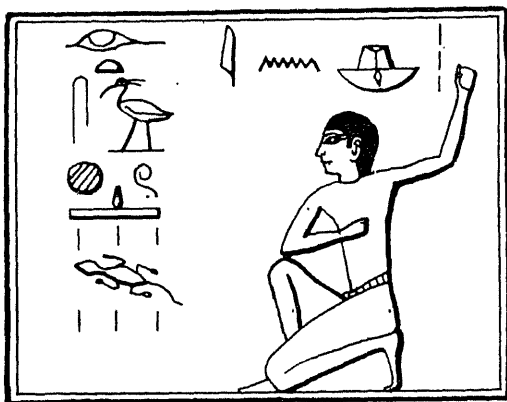
### THE TWENTY-EIGHTH CEREMONY.

When these ceremonies have been performed, "the SEM priest cometh to the NINE SMERIU, [and he saith unto them], take ye him (i.e., the statue of the deceased) upon your arms." This act we see illustrated in the Vignette. Two of the SMERIU stand facing each other, and they hold up on their outstretched hands the statue of the deceased. By the side stands the KHER HEB, who says four times: "The god cometh, the protection  
"of the earth is stablished by the mouth,"

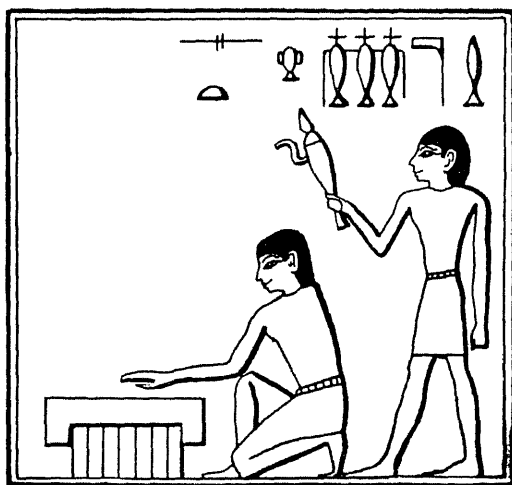


47. And the KHER HEB shall say:—

"O ye NINE SMERIU, carry ye him, and lift ye him

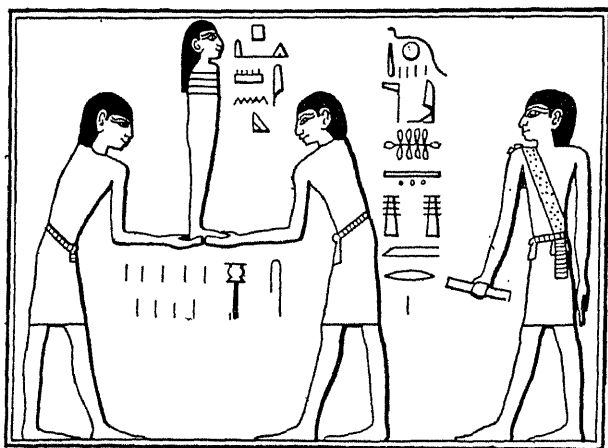


The Kher heb reciting the formulae for the protection of the offerings.



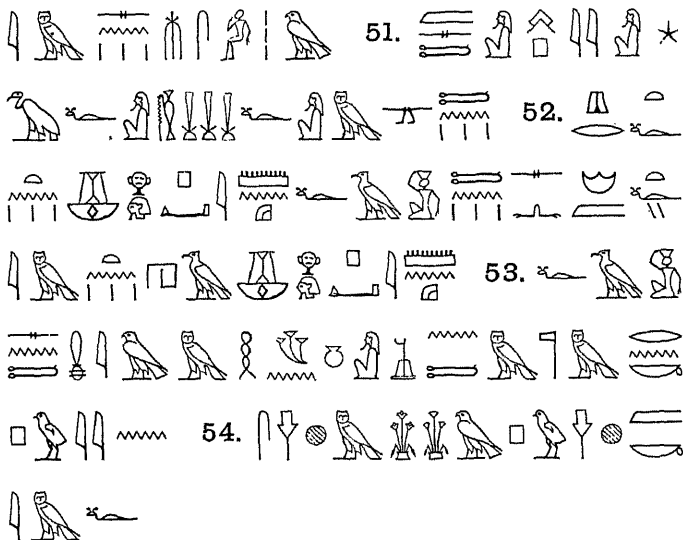
A priest sprinkling the table of offerings with holy water.





The Nine Smeriu carrying the statue on their hands to its shrine.

“up, and let him not be set back 48. through you.  
 “O ye children of Horus, come ye forward with your  
 “father, the chief KHER IEB PETĀ-ĀMEN-ĀP, lift ye him  
 “up, 49. and let him not be set back through you.  
 “O chief KHER IEB PETĀ-ĀMEN-ĀP, I have given unto  
 “thee the Children of Horus 50. to be beneath thee,



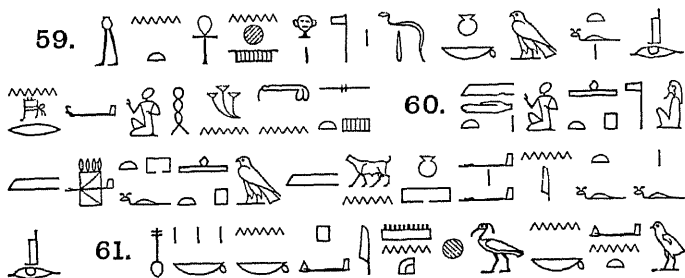
"that they may lift thee up. Thou hast become strong  
 "through them. O ye Children of Horus, 51. Kesthà,  
 "Hâpi, Tūamutef, and Qebhsennuf, come ye forward  
 "52. with your father, the chief KHER HEB PETĀ-  
 "ĀMEN-ĀP, lift ye him up, and let him not be set back  
 "through you. Hail, chief KHER HEB PETĀ-ĀMEN-ĀP,  
 "53. they bear thee up like Horus in the HĒNNU  
 "Boat, and they lift thee up as God in thy name of  
 "54. 'Mighty One in the South and in the North,'  
 "that is to say Horus, through whom thou becomest  
 "mighty."

In the next Vignette is represented the shrine, or  
 ark, called "HETCH," i.e., the "Shining One," in which





SPEECH OF THE SEM PRIEST.











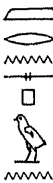
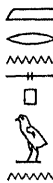
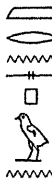
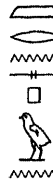
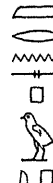
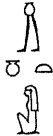




“the god entereth in. I am Thoth. 57. Assuredly  
“he entereth therein! I have made myself like one  
“who knoweth not; I know 58. . . .”

In the last Vignette of the series the SEM priest is seen standing before the shrine addressing words to the figure therein ; behind him is the KHER HEB. The text reads :—

“59. Whilst the doors are being drawn close together  
“in the face of the god, [the SEM priest] shall say: I am  
“Horus. My father is Osiris. I have made a smiting  
“of the phallus of Set, 60. with my hand, and the  
“god reposeth in his Great House, and Horus resteth  
“in the arms of his father Osiris. 61. Thy beauties





|                                                                                                                                                                                                                                                       |                                                                                   |                                                                                   |                                                                                   |                                                                                   |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------|-----------------------------------------------------------------------------------|-----------------------------------------------------------------------------------|-----------------------------------------------------------------------------------|
|                                                                                                                                                                      |  |  |  |  |
|    |                                                                                   |                                                                                   |                                                                                   |                                                                                   |
|                                                                                                                                                                      |  |  |  |  |
|                                                                                                                                                                      |  |  |  |  |

"70. 'Brought by Thoth for Horus';

"71. in its name of 'Carried away by Thoth for Horus';

"72. in its name of 'Made to be at rest by Thoth for Horus';

"73. in its name of 'Made straight by Thoth for Horus';

"74. in its name of 'Counted by Thoth for Horus';

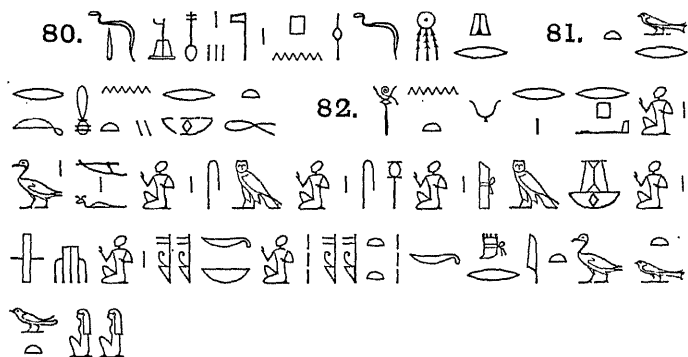
"75. in its name of 'Ānt';

"76. in its name of 'Sheṭi';

"77. in its name of 'Hetep';

"78. in its name of 'Maā';

"79. in its name of 'Āpep tut Tem.'"



"80. [The above] shall be said over the shrine  
 "'THES NEFERU' of this god, which shineth with [its]  
 "81. covering, according to that which is in the  
 "service roll."

"82. Those who officiate in the ceremony of Opening  
 "the Mouth are: the ERPĀ (i.e., the eldest son of the  
 "deceased), the SA-MER-F, the SEM, the SMER, the ĀM-ĀS,  
 "the KHER HEB, the ĀM-KHENT, the MESENTI (two  
 "groups), the GREATER TCHERĀT, and the LESSER  
 "TCHERĀT."





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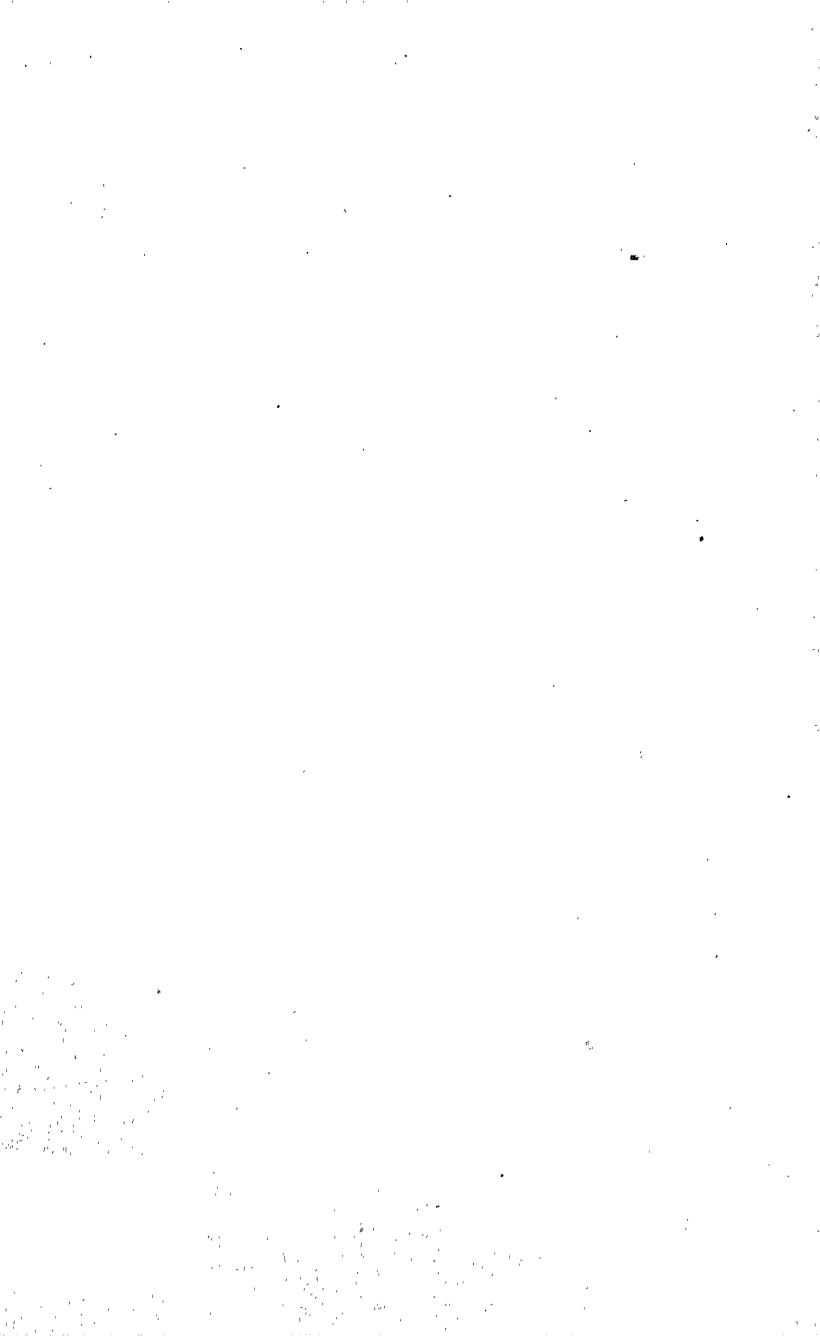
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